

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. XXVII.]

MARCH.

[Vol. III.]

MISCELLANEOUS COMMUNICATIONS.

THE TRIUMPHS OF THE CROSS.

To the Editor of the Monthly Repository.

SIR, Feb. 21, 1808. **L**OOKING into the justly popular Sermons of the late Dr. Blair, I was struck with an apparent incongruity between the parts of an eloquent passage in his discourse "On the Death of Christ." (Vol. 1. S. 5.) After observing that "this was the hour when our Lord erected that spiritual kingdom which is never to end," the preacher presently exclaims, respecting "the enemies of Christ,"

"Blind and impious men! How little did they know, that the Almighty was at that moment setting him as a King on the hill of Sion; giving him the Heavens for his inheritance, and the uttermost parts of the earth for his possession! How little did they know, that their badges of mock royalty were at that moment converted into the signals of absolute dominion, and the instruments of irresistible power! The reed which they put into his hands became a rod of iron, with which he was to break in pieces his enemies; a sceptre with which he was to rule the world in righteousness. The cross which they thought was to stigmatize him with infamy, became the ensign of his renown. Instead of being the reproach of his followers, it was to be their boast and their glory." (Pp. 136, 7).

I need not say, how well this language describes the spiritual

power and dignity of our Saviour in the progress of his religion, contrasted with the deep humiliation of his sufferings and death. The preacher however immediately proceeds:

"The cross was to shine on palaces and churches, throughout the earth. It was to be assumed as the distinction of the most powerful monarchs, and to wave in the banner of victorious armies, when the memory of Herod and Pilate should be accursed; when Jerusalem should be reduced to ashes, and the Jews be vagabonds over all the world." (Id.)

We have now quite lost sight of the "spiritual kingdom" of the Prince of Peace, who said, *If my kingdom were of this world then would my servants fight.* Only substitute crescent for cross, and mosques for churches, and we have a highly appropriate decoration for a sermon before the leader of a troop of Mahometans assembled for the consecration of their standard, just going forth to convert or to conquer, and bearing the alternative of the Koran or the sword. Here I cannot deny myself the pleasure of quoting a fine description of the martial progress and pious purpose of such a chieftain, from the poems of a

learned clergyman, the late Dr. Roberts, of Eton.

"See, where the turban'd Caliph o'er
the fields

Of fertile Syria spreads wide-wasting war
And famine: nor can groves of ravag'd
palm,

Olives and figs, nor desolated vines,
That crown'd the brink of Pharphar,
lucid stream,

Nor widow's piercing shrieks, nor or-
phan's tear,

Melt his obdurate soul: for not the lust
Of frantic power, or empire unconfin'd,
But burning zeal, and hope of future bliss
Arm him with tenfold fury. On he goes,
Till vanquish'd millions glut his righ-
teous rage;

Then weeps all prostrate o'er Moham-
med's tomb,

While vict'ry washes from her savage
hands

The blood of slaughter'd hosts."

But our preacher was confined within the verge of Christendom, and perhaps had in his recollection the miraculous vision said to have been vouchsafed to the first Christian emperor, accompanied with an assurance that under such a standard he should conquer. Nor can we forget, in this connexion, Peter the hermit, and his motley train of princes, peers, and plebeians, who, taking the cross at the sound of his ghostly tocsin,

"Nimble brush'd the level brine,

Bound for holy Palestine;"

where, all-reeking with infidel blood, they devoutly proceeded

"On Calvary's top

To adore their suffering Lord;"

a transaction which the historian of "the Decline and Fall of the Roman Empire" could not fail to record: he has thus presented the extraordinary scene with his usual powers of description.

"A bloody sacrifice was offered by his mistaken votaries to the God of the Christians: resistance might provoke, but neither age nor sex could mollify, their implacable rage; they indulged themselves three days in promiscuous

massacre; and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare.—The holy sepulchre was now free, and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts and in an humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world; and bedewed with tears of joy and penitence the monument of their redemption." (Gibbon 4to. vi. 60, 61.)

We are on this subject also reminded of the Christian conquests of Mexico and Peru. De Solis, the Spanish historian of the former, assures us (b. 1. ch. 21.) that, on the landing of his countrymen, "Cortes, in whose standard was the ensign of the cross, ordered an altar to be set up, on which, when adorned, he placed the image of the Virgin Mary, and at the entrance a great cross, in order to celebrate Easter; for religion was always his principal care, and in that he was equally zealous with the priests." Pizarro was another Christian conqueror. Upon his entrance into Peru, as the scene is well-portrayed in the "Account of European Settlements" ascribed to Burke, "the first person who addressed himself to the Inca was father Vincent, a friar; he advanced with a cross in his hand, and began a discourse upon the birth and miracles of Christ, exhorting him to become a Christian, on the pain of eternal punishment." (1. 132.)

There is much of "the pomp and circumstance of glorious war" and of the Christian piety of warriors, which at the first view would appear to illustrate this

triumph of the cross, in our own history, connected with that of Europe. We might descend from William the Norman, whose orisons on the eve of the battle of Hastings are recorded as most exemplary, down to the *devout* hero of Trafalgar, not to mention the later hero of Copenhagen, that *evangelical* admiral who in his public dispatches piously thanks divine Providence for the security with which he pillaged the fleet and arsenals of a neutral city, unsuspecting hostility in the garb of friendship, and so unprepared for an effectual defence. There have been wars for balance of power, dominion of the sea or extent of territory, for religious establishments, forms of civil polity, or the succession of royal houses, all "just and necessary wars;" so declared by the governors of contending states, so commended to heaven by the priests of rival churches. Yet as these wars have been almost exclusively between Christian powers, each appealing to "the bible and the sword," if the cross has waved in the banners of the victorious, it has been equally depressed in those of the vanquished armies. This brings me back from a digression to which the subject so easily invited.

My second quotation from Dr. Blair might possibly be explained by some, as "argumentum ad homines," addressed to "the enemies of Christ," to shew that even in their false view of greatness the degraded Messiah had become "the prince of the kings of the earth." The connexion will hardly warrant such a solution, for the preacher immediately subjoins:

"These were the triumphs which commenced at this hour. Our Lord saw

them already in their birth; he saw of the travail of his soul, and was satisfied. He beheld the word of God going forth, conquering, and to conquer; subduing to the obedience of his laws, the subduers of the world; carrying light into the regions of darkness, and mildness into the habitations of cruelty." (Pp. 137, 8.)

Let your readers now connect the first with the last quotation from this passage, and they will have a just and eloquent description of the advancing reign of the Messiah, till *the kingdoms of this world become the kingdoms of our Lord and of his Christ*. Let them afterwards replace the middle quotation, and decide on the alleged incongruity, and whether the whole passage does not sound as if the joyful notes from the "sweet harp of prophecy" had been reversed, and the kingdom of Christ had become a kingdom of this world. I own that I am better pleased with the language which Milton gives to Jesus, on Satan's urging him to the pursuit of martial glory.

"To whom our Saviour answer'd thus unmov'd.

Much ostentation vain of fleshly arm,
And fragile arms, much instrument of war

Long in preparing, soon to nothing brought,

Before mine eyes thou hast set; and in my ear

Vented much policy, and projects deep
Of enemies, of aids, battles and leagues,
Plausible to the world, to me worth nought." (Par. R. iii. 386.)

I should not have been disposed to animadvert on the passage from Dr. Blair, a writer so deservedly esteemed, had he not many respectable survivors who appear equally ready to connect "the bible and the sword." To this may perhaps be justly attributed that seeming unconcern with which even religious persons behold the progress,

apparently interminable, of that system of guilt and misery called war; against which only one sect among us has ever protested, in the character of Christians. I presume not to determine under what, if under any emergency, a Christian may shed his brother's blood, without expecting the voice of it to cry unto their common Father. Yet, considering either the spirit or the doctrine of our master, it is difficult to say how one of his disciples can take into his hand the weapon of destruction. This incompatibility between the characters of Warrior and Christian is thus described by the late Soame Jenyns, who had once formed part of a war-ministry.

"If Christian nations were nations of Christians, all war would be impossible and unknown amongst them, and valour could be neither of use or estimation, and therefore could never have a place in the catalogue of Christian virtues, being irreconcilable with all its precepts. I object not to the praise and honours bestowed on the valiant, they are the least tribute which can be paid them by those who enjoy safety and affluence by the intervention of their dangers and sufferings; I assert only that active courage can never be a Christian virtue, because a Christian can have nothing to do with it.—Nor is this more incompatible with the precepts than with the objects of this religion, which is the attainment of the kingdom of heaven; for valour is not that sort of violence by which that kingdom is to be taken; nor are the turbulent spirits of heroes and conquerors admissible into those regions of peace, subordination, and tranquility." Intern. Evid. 55-58.

The last sentence in this quotation reminds me of a passage in Shakespeare's *Henry V.* where that prince, reconnoitring his camp in disguise, holds a dialogue with three of his common soldiers, one of whom says, "I am afraid there are few die well that

die in battle; for, how can they charitably dispose of any thing when blood is their argument?" He adds, what should be *as frontlets between the eyes* of those to whom nations commit the tremendous prerogative of peace and war, "Now if these men do not die well, it will be a black matter for the king that led them to it."

Yet, notwithstanding the opposition of the gospel precepts to the indulgence of a martial spirit, what a scene is continually passing in the world, called Christian! On one side of a narrow channel, a priest ascends a high and gorgeous altar to pray that the banners of "the great nation" may wave victorious. On the other side of the same channel, the priest of a rival church approaches an altar, not so high, nor so richly adorned, to importune the Almighty to go forth with the fleets and armies of the favoured island. Each appears to expect that the Father of all the families of the earth will become a partisan in the quarrels of his contentious children. Should they happen to exchange countries, each would, no doubt immediately, exchange the prayer of their devout petitions, as loyalty under existing circumstances might direct. How shall a Christian, not by birth and nation, but by conviction and choice, conduct himself at such a period? As a Christian, he knows no more distinction between Gaul and Britain, than Paul found between Greek and Jew. He will surely pray that the righteous cause may prosper, and the people be scattered that delight in war. Or, if he must indulge to national partiality, he

may adopt the humane petition of —preserve them, we beseech thee,
a minister in the west of England from suffering any harm, or from
during the last war. “We pray doing any harm to others.”
for our countrymen who are Your’s
abroad on dangerous expeditions; PACIFICUS.

UNITARIAN CONGREGATION AT NEWCASTLE.

To the Editor of the Monthly Repository.

Ouse-Burn,
Newcastle-upon-Tyne,
Feb. 15, 1808.

SIR,

Being a constant reader of the Repository, I hope you will grant me the liberty to express the great pleasure, I, in common with our friends in this place, have derived from observing the increasing usefulness of your impartial and well-conducted publication; by which you have indeed merited, and will, we doubt not, continue to deserve, the thanks of every friend to free inquiry—the only proper basis of civil and religious liberty.

I am a member of a pretty numerous Unitarian congregation in this place, under the pastoral care of a minister, whose virtues as a Christian, and abilities as a minister, far exceed any thing I can say in his praise. But this, I hope, is no uncommon circumstance.

One thing is, perhaps, deserving to be better known. In the vestry of our chapel is an extensive and well-chosen library, consisting of many of the best authors on the evidences of Christianity, and on doctrinal and practical subjects relative thereto: these have been accumulating for a series of years past, partly by donations of books,

and partly by a voluntary annual subscription for that purpose, amongst the members of the congregation. I rejoice that similar institutions are now becoming very common amongst Dissenters; as it is, perhaps, the best means of security against infidelity on the one hand, and intolerant bigotry on the other; both of which have generally one common origin—the want of a proper acquaintance with the doctrine and evidences, and of course an ignorance of the spirit, of Christianity.

A few of us meet in the vestry every Sunday and Wednesday evenings, for social worship, free conversation on religious and moral subjects, and the reading of such new or interesting books on the same topics, as happen to arrest our attention.

We beg, Mr. Editor, you will have the goodness to communicate our thanks, through your valuable miscellany, to Messrs. Belsham and Marsom, for the pleasure and important information we have derived from their masterly communications, from time to time, in the Monthly Repository. We wish also to offer our warmest acknowledgments to Mr. Stone, for his incomparable Visitation Ser-

mon, and our best wishes for his deliverance out of the hands of his malignant persecutors.

We beg leave also to express the happiness we enjoyed in reading the Report of the Committee of the Unitarian Fund, and our admiration of the indefatigable zeal of Mr. Wright and the other missionaries. We hope their labours

will be rewarded with abundant success; and we have no doubt but when the Chief Shepherd shall appear, (not before) they shall receive a crown of glory, that fadeth not away. I am,

Mr. Editor,
For friends and self,
Yours, truly,
WILLIAM ROBSON.

LETTERS TO MR. (NOW BISHOP) BURGESS, ON THE TESTIMONY
OF THE JEWS TO THE PERSON OF CHRIST. LETTER II.

SIR,

Permit me to express the surprise which the perusal of your sermon occasioned in me. I had flattered myself with the idea of receiving an accurate investigation of Christ's discourses, and from the comparison of them with each other, and the opinions of the Jews, to have seen your opinion deduced, that Christ is equal to God, the Father. But I was much disappointed in finding that the greater part of your discourse was taken up with miscellaneous reflections, in many of which, indeed, you have my concurrence; but they draw off the attention of the reader to other subjects, and bury the point in dispute in matter of comparatively very little importance. Out of thirty-one quarto pages, seven only are employed on the subject set forth in your title. The rest contain animadversions on topics much disputed at present: such as the causes of the difference of opinion; the propriety of human authority in matters of religion; the freedom of inquiry, so properly indulged in the present day,

&c. &c. which, though they are interesting in themselves, I must beg leave to reject entirely in our present controversy, as they draw off the attention of the mind from the main point in dispute.

I particularly mention this circumstance, because in the body of your discourse you have alluded to, and in your notes you have named some very much respected and learned friends of mine, whose defence I should think it incumbent on me on such an occasion to undertake, if I could permit myself to wander in the least from the main object of my correspondence with you. But, as I shall not in my subsequent letters refer to the writings of any ancient or modern author, except those of the two Covenants, I shall request of you, if you should honour me by a reply, to confine yourself to the same rule. Let the words of scripture be our only appeal; for, in the reference to other writers, there is generally more time lost in settling their meaning, than would have been employed in determining the sense of the text.

I have only to add, that in a contested point we cannot confine too narrowly the disputants to the point in dispute. You assert the divinity of Christ, I deny it in your sense. I believe, that he was in all respects a man, excelling the rest of his fellow creatures in the gifts which he received from God, and particularly in his moral character; for, undergoing temptations like his brethren, he was without sin. Between your opinion and mine there are many intermediate ones, each of which has its zealous adherents. It is not our business at present to consider any of them, and in writing to you, I shall not suppose the existence of any in the world but our own. If I can persuade you, that yours is ill founded, I shall have no objection to prove the validity of my own; or, if you confess the weakness of yours, and are yet willing to rest in some intermediate space, I shall then with readiness undertake to prove to you, that the sentiment you adopt is equally without foundation, as that you have already maintained.

I am, &c.

ACCOUNT OF THE CONVERSION OF A FEMALE TO CHRISTIANITY, BY THE UNITARIAN DOCTRINE.

To the Editor of the Monthly Repository.

SIR,

Hackney.

It has been frequently advanced with an air of triumph by our orthodox brethren, and too frequently admitted by Unitarians themselves, that Unitarianism will not convert a sinner. Now, sir, I must beg leave to contradict these good people, because I well know a living instance to the contrary; an account of which I will give you, and if you deem it worth a place in your valuable Repository, you are at liberty to insert it.

I must first, however, ask, what is meant by a sinner? If by it is understood only a dissolute, abandoned profligate, I must say, I think no religious system likely to convert such an one, without some severe moral discipline to

shake and loosen previous habits; and if we look into life, we shall see that this is really the case. But at all events, I think Unitarianism as likely to prevail with a reasonable being as any less rational system. For let me ask my Unitarian brethren, why truth should not be as powerful as falsehood; and my Calvinistic ones, why the doctrine of unlimited mercy to repenting sinners, should not be as prevailing as that of partial election?

But if one who lives without any sense of God's presence and inspection, and is under the influence of every unchristian temper, who ridicules all religion, and every expectation of future retribution, be a *sinner*, (and those who are most forward to bring the

charge, will, I am sure, allow it) then was the writer of this paper too deserving of that appellation.

She was brought up among the Wesleyan Methodists, and, for the first sixteen years of her life, endeavoured to work her mind up to a sufficient degree of enthusiasm to believe she felt the supernatural assurance that her sins were forgiven, (with them, the infallible sign of conversion;) but in vain; for in despite of all her endeavours, she could not silence the voice of reason, though taught to call its dictates the temptations of the *devil*. The small voice of reason,—heaven's monitor in the human breast, told her that if God possessed foreknowledge and omnipotence, he could have prevented the fall of Adam, and the consequent guilt and misery of all his offspring. To get rid of this insurmountable objection, she went among the *Calvinists*. But here she found still greater difficulties, for if the *Arminians* deprived God of his knowledge or his power, these deprived him of an attribute which could, in her ideas, be much less spared from his character,—*his mercy*. They told her, God foreknew and designed all events, and the consequence of this foreknowledge and design is the *eternal misery* of the great bulk of mankind; while a very few are arbitrarily elected to unconditional salvation. This doctrine she never did or could embrace, though she tried with all her powers, for she looked on scepticism with horror, and knew of no less exceptionable scheme of religion.

The distraction of her mind was inconceivable. If Christianity was true, she was doomed to endless misery, for she could not in-

dulge a sufficient degree of vanity to suppose herself one of the peculiar favourites of heaven. If, on the other hand, it was false, she was tormented with the dread of annihilation, an eternal separation from all she loved or valued. In this wretched state, a state of which words can convey no adequate idea, she continued a length of time. At last she cast off all religion, assured that none could be true which had not for its first principle, a perfect Deity. In this situation, her sex, and a sense of propriety alone preserved her morals uncorrupted; if uncorrupted they could be called, when every standard of right and wrong was removed, when truth or falsehood, virtue or vice were equally indifferent, except as she dreaded the shame of detection or censure.

At length she entered the Gravel-pit meeting, to hear "a sect every where spoken against." The subject of that day's discourse she has never forgotten; it was the moral attributes of the Deity. "This" said she, "is something better than I have been used to hear—Christianity may yet be true, and God be merciful and wise." She went again and again, one prejudice after another gave way to the "words of truth and soberness," and in the course of two years she became a professed Unitarian.

From one of the most miserable she is become one of the happiest of human beings, and in all the troubles of life she has faith in God and joy in believing.

To say any more as to any alteration in her moral character would not become me, but I must leave those who know her to compare what she was and what she is.

Sensible how much she owes to advantages a Christian enjoys Unitarianism, she would fain remove any groundless prejudice against it. She wishes also thus publicly to express her grateful sense of obligation to Mr. Belsham and to Mr. Aspland, under whose ministry she has reaped all the

above a Deist.

I will only add, you have here an account of a sinner converted by Unitarianism, whom Methodism could not convert, and whom Calvinism made a Deist.

A CONVERT TO RATIONAL
CHRISTIANITY.

ON PREACHING UNITARIANISM AND PRAYING TRINITARIANISM.

To the Editor of the Monthly Repository.

SIR, Feb. 13, 1808. holy nativity and CIRCUMCISION, &c. &c." Again, "O Lamb of God, hear us. O Lamb of God, have mercy upon us &c." Now There have been several attempts made to vindicate Mr. Stone's preaching Unitarianism in the church; but I have not yet met with any one who has attempted to defend his praying Trinitarianism in the same church: for whether he offers up prayers himself or by his deputy, it is the same. Here, in the presence of a God of truth, he prays to the three persons of the Trinity distinctly; then to the three persons in one *trinity, God*; in another place he prays by "the mystery of God's holy incarnation, by his

I have to request that some of your correspondents would account for this, and defend Mr. Stone; that, although a Unitarian, I may no longer be guilty of the heinous sin of schism, but, reconciled to mother church, may hope shortly to be presented to some rich benefice. This will of course very much oblige

Sir,
Yours, &c.

H.

T——n.

ON THE PROPER DIRECTION OF BENEVOLENT EXERTION.

However much, in the moment of gloomy scepticism, we may feel inclined to doubt the infinite goodness of the Creator, when we see the sum of apparent evil which exists in the creation, it is a thought interesting as true, that the more enlarged our views, the less of inconsistency we discover. When we observe things partially, and take individual cases into consideration, appearances are often beyond our comprehension; but the general principle, that this

is a state of moral discipline, will frequently relieve us from our difficulties. With captious ignorance we blame the parts; but when we extend our views from the individual to the whole, the rays of truth frequently burst through the cloud, and teach us that *all* is just and good.

But suffering does exist, and the calls of humanity and religion loudly demand our attention. They direct us to exert ourselves for its diminution and prevention. They direct us to make the happiness of others our own, and to pursue with steadiness the means of increasing it. Not that benevolence is confined to endeavours to ease the bed of pain, and to supply the wants of poverty: its sphere is more extensive, it enters into every social action, and, united with piety, forms the best foundation of even every personal duty. But here is a wide field for active utility. To visit the sick; to relieve the distressed; to become the father, brother, friend of the needy; to obtain the blessing of him who was ready to perish,—where is the heart so callous to the feelings of humanity, as not to warm with the idea!

But our exertions for the increase of happiness and the diminution of misery, must be directed by prudence. The Christian's object is to do all the good he can; and as his powers are limited he must so direct them that they may be as efficacious as possible. Herein consists the difference in value between the efforts of the man of comprehensive soul, and of him whose views are bounded by ignorance; the one with an equal portion of bene-

volence and general ability to do good, will perform much less service to his fellow creatures than the other. The disposition is what principally renders the individual valuable in the sight of him who knoweth the motives; but he who takes not the means to which wisdom directs, as increasing his capacity of benevolence, does not do all the good he can, and consequently, his character is deficient.

Two ill consequences obviously result, from neglecting the dictates of prudence in the exertion of benevolence; we stand too probable a chance of sapping its very foundations;—and, we are unjust to others.

To take as an example pecuniary beneficence.

Indiscriminate charity is seldom useful to the objects of it; and if it were more frequently so, the same sum bestowed upon more worthy objects, and in a manner more likely to serve them, must be more widely beneficial. In general it may be pronounced injurious to society; and, since there must be limits to our exertions, while so many cases exist, in which we may apply them to greater advantage, these should furnish the mode of direction. Indiscriminate charity is better than none, though its fruits are usually to be expected only in the bosom of the giver; but is it not in general the result of indolent, selfish sensibility?—at any rate, if the capacity of the stream is limited, let it not be directed over the barren sands, but to fertilize the mead, or to supply the useful labours of the mechanic. The pains of sympathy are a spring of disinterested benevo-

lence; but if to gratify the calls of compassion be the only motive to action, self has been little eradicated from the mind. Benevolence can scarcely be thus cultivated. The passive emotions which constituted our only stimulus will gradually diminish; and what will supply the deficiency, if the desire of doing good have not been formed?—and if this desire have been formed, before it has become habitually our actuating motive, we require the perception of the wished-for good to preserve it in its full vigour. Now how seldom is our mite perceptibly or probably beneficial, when indiscriminately given at our doors or by the way-side. How much might it tell if devoted to aid the exertions of honest industry; to supply instruction to the ignorant; to add a few comforts to the scanty portion of the child of affliction? True it is that among the tribes of beggary, benevolence can often discriminate individuals, whom beneficence may snatch from misery, may at least relieve till Providence sends relief still more efficacious; and here the claims of duty are obvious: but are we hence to infer that benevolence may be indulged to indolent, inefficacious charity?

Far be it from me to wish to restrain the emotions of pity. I should grieve to see the youth, in whose mind prudence has not yet been founded on benevolence, listening to its cold admonitions, and forming calculations which might excuse present, but would not prompt to future exertions. But I would aim to give his compassion that direction which would point to benevolence,—benevo-

lence which should become the habit of his soul, which should be inwrought in his frame, and direct to steady exertion, when the thrilling chords of compassion cease to vibrate. Does it suit the general harmony of the moral world, that the culture of individual benevolence should require the sacrifice of the general good? Experience confirms what religious philosophy dictates, that the interest of the individual cannot be separated from the interest of the community; nor the interest of the community from that of the species. And the general truth admits here of exact and obvious application. Indolence and wretchedness follow close in the steps of indiscriminate charity;—and, on the other hand, apathy to the claims of distress will arise in the place of inactive, selfish compassion, when time shall have diminished the vigour of its impulse, and the frequent detection of imposture led to class the tale of modest, suffering merit, with that of the artful, professional mendicant. The mechanism of social good and of private benevolence, is impeded, in proportion to the prevalence of the indiscriminate application of the ability to do good, over that which is regulated by a judicious attention to its result.

The necessity of a judicious regulation of the exertions of benevolence appears, then, sufficiently obvious. It may not be useless to state a few general principles, which may tend to produce, on the basis of compassion, steady, active, disinterested benevolence.

All the objects of beneficence may be conveniently classed under

two heads, the removal or alleviation of misery, and the prevention of misery. The latter, from the contagious nature of evil, whether moral or natural, is obviously the more important; and the former should never be admitted, where clearly in opposition to it. Hence it is requisite, that in the selection of objects of benevolence, a decided preference should be given to those whose sufferings are not the consequence of vice. When the prior claims of the unfortunate have been satisfied, then let the consequences of idleness or worthlessness be alleviated. Let not the hand of liberality unnecessarily destroy the barriers of virtue;—where extended to the vicious, let it be apparent that it is not for their vices. Let not the impression be fostered in the mind of indolence, that subsistence, and even comfortable subsistence, may be obtained without corresponding exertions. To be otherwise than baneful, charity must be precarious. It must check the habits of steady industry and economy to know that all does not depend upon the formation of them; and precisely in proportion as the idea of a claim upon charity becomes prevalent, we must expect the prevalence of carelessness in the distribution of time, and labour, and expenditure among the labouring poor, except where it is counterbalanced by pride rejecting the gift of charity, or by some higher motive. Indiscriminate charity must, indeed, be precarious to a considerable extent; but because it is indiscriminate, and is often bestowed upon those persons who deserve it not, such persons will be induced to rely upon it where prudence, calculating more justly, would deem it a poor resource; indefinitely less valuable than the results of industry however scanty. But, though we must not run contrary to the laws of Providence, by too much alleviating the misery of vice, we ought not, for the sake of our own minds, too rigidly to scan the vices of the distressed, nor depart from justice by lending too easy an ear to the tales of scandal. There are cases, too, in which we must leave ourselves, and may do it safely, to the immediate impulse of benevolence. The exigency of extreme distress, and of accidental suffering, must be attended to; yet even in these, should be kept in view the above principle.—That the vicious should be made the objects of our benevolence where we have reasonable hope that we may thus restore them to the ways of goodness, is perfectly consistent with the more general principle, that the prevention of misery should be the first object of benevolence. *(To be concluded in our next.)*

SUBSCRIPTION LIBRARY AT GREENOCK.

SIR, *Newcastle-upon-Tyne*. the general subscription library, Travelling lately into Scotland, I visited, whilst at Greenock, of that place. Amongst their regulations I had peculiar plea-

are in observing one, by which they admit, with the same facility as their own subscribers, any gentleman or lady, who may visit the town, "and can prove that *they are subscribers to a similar institution.*" The liberality of such a plan is particularly striking, and I believe that a similar regulation in some other society has been mentioned by you, Sir, with approbation in a former number. See vol. II. p. 50.

This library is only of a few years' standing, and has succeeded beyond expectation, but this phrase applied now to such institutions, has become almost common-place, for wherever they have been once established, like the good seed sown in good ground, there do they prosper, nine times out of ten, and yield a produce a thousand-fold; the great object is "to sow the seed," or to drop the similitude, and to use a very general expression "to make a beginning." I inquired how this had been effected at Greenock, and was informed that two gentlemen, or three, had found in many of their friends of each sex, a general complaint against "the trash in circulating libraries," and a wish for such an establishment as a book-club, a book-society, or a general subscription library, term it which you please, and proposing that they would immediately transfer their subscriptions from the common libraries of the town, and even increase them, provided they could get books of real knowledge and utility to read, which should also be the property of the subscribers. Finding such a spirit, these two gentlemen put up written notices at the booksellers' shops, at the coffee-houses, inns,

&c. &c. requesting a meeting of the friends of such a plan, at one of the principal hotels of the place. For this meeting, rules were drawn up, which met its general concurrence, and I believe many of the gentlemen offered the use of their private libraries to the society, until their own public one had got the first or second order for its books accomplished. Subscriptions were immediately opened, and it was also agreed to, that, for a certain time, perhaps the first six months, every one who liked the plan, and could pay a guinea per year, should become a member without the formality of a ballot. A committee was appointed from amongst the subscribers at this first meeting, and a room was ordered to be prepared to contain their books. Thus, Sir, was the Greenock subscription library established. As the books which they have purchased, are getting too numerous for their first room, I am told that a plan has lately been in agitation amongst the members, to build by way of a tontine, in small shares, a respectable house for their better accommodation, in some eligible part of the town, and to let off the under flats, as they call the ground stories in Scotland, either for ware-rooms, shops, offices, or whatever way may be thought most respectable, most useful according to the situation in the town which they purchase, and consequently most advantageous. I believe their librarian is a school-master, and that they mean one part of the upper story for himself and his family, and the other part for his school. Thus the whole building will be completely occupied. To those gentlemen, who by a very

trifling exertion, might establish very useful libraries, in those towns (or even villages) where there are none yet, I would hold out the efforts and the success of these two or three active friends of information at Greenock, and add, in the impressive words of our great moral teacher, "GO YE AND DO LIKEWISE!"

To you, Sir, and to such men, I have great pleasure in subscribing myself respectfully,

Yours and theirs,
JOHN CLENELL.

OBSERVATIONS ON MR. BELSHAM'S ANIMADVERSIONS ON
MODERN ARIANS.

To the Editor of the Monthly Repository.

SIR,

From your well known impartiality, I hope for the admission into your valuable miscellany of a few observations upon a writer, who has in a very able manner filled many of your pages for a considerable time.

Mr. Belsham, in his last letter on Mr. Carpenter's lectures, says truly, that "it is difficult in controversy to observe a proper medium; and language is sometimes taken in a sense different from what the writer expects and intends" Is it mistaking Mr. Belsham's intention or the import of his language, to say, that his remarks on the "non-descripts," as he calls those who believe in the simple pre-existence of Jesus Christ, contain invidious and uncharitable reflections upon their moral character; for when "no motive can be found for their *usurping* the name of Arian, unless it be to screen themselves from the reproach that is annexed to the obnoxious term Socinian, and perhaps to save the credit of their

orthodoxy, by joining occasionally in the popular hue and cry against those who profess the primitive faith of the proper humanity of Jesus Christ," is it not accusing them of insincerity in the first instance, and of malevolence in the second; and if they expect to save the credit of their orthodoxy by this conduct, we may add a third, of weakness of intellect, to which their opinions are by some imputed: for, woefully mistaken are they, if they hope for this advantage from *assuming* the name of Arian, since the orthodox allow them no better quarter than they do Socinians, and the latter holding them in contempt, what temptation can they have to *usurp* a name reprobated by both parties? It indeed requires no small degree of courage to avow it in such circumstances.

Mr. Belsham observes that these non-descripts (they are obliged to him for raising them from their negative class by giving them the name of "semi-demi Arians.") "are Unitarians in as strict a

sense as those who believe that Jesus Christ had no existence before he was born of his mother Mary." Undoubtedly they are; yet ought they to acknowledge this gentleman's courtesy or rather justice, in admitting their right to this appellation, as it is by some applied exclusively to those who believe that Jesus Christ had no existence before he appeared in this world.

I have nothing to say concerning the truth or error of the doctrines controverted by Mr. Belsham. My sole motive for these

animadversions is to represent the unfairness of holding up a set of men to the public eye, as actuated by such disingenuous and unworthy motives as Mr. Belsham ascribes to them. While he confined his charge against them to *weakness, prejudice, &c.* it might be borne in silence, but when their integrity is attacked, it is incumbent upon them to repel it.

I am, Sir,
Your humble Servant,
and constant Reader,
A.

J. M.'S REPLY TO THE CLERGYMAN ON THE DIVINITY OF
CHRIST. LETTER III.

To the Editor of the Monthly Repository.

SIR, Nov. 12, 1807.

I proceed to notice the clergyman's second letter in reply to my observations on his remarks on Mr. Stone's sermon.

On 1 Tim. iii. 16, I charge the clergyman with a perversion of the clause referred to by a false citation of it as it stands in the present translation. By his passing this over in perfect silence the charge is admitted to be true.

In answer to the question, "Does he not know that the word Θεός is not to be found in any Greek copy before the fourth or fifth century?" He only produces a sentence from Ignatius which he supposes to refer to this passage, and another from the Apostolical Constitutions, the authority of which, by whom, and when written, is at least extremely doubt-

ful. "That it was cited or alluded to in the Arian controversy," he does not pretend, nor has he attempted to refute any thing that Sir Isaac Newton has advanced to prove it to be an interpolation.

"I freely own," says the clergyman, "that I have never heard of any such rendering as *ὁ*, which he (J. M.) says has been demonstrated to be the true one." Has he never read Grotius, who, as cited by Dr. Whitby*, says, "The Latin, Syriac, Arabic versions, and St. Ambrose, all read, the mystery *which* was revealed in the flesh, which gives us reason to suspect the other reading?" Has he never seen Dr. Clarke, who says on this passage†, "It has been a great controversy among learned men, whether [Θεός] or

* In loco.

† Script. Doct. of Trinity, p. 88.

[εἶς] or [ἐἷς] be the true reading in this place. All the old versions have it, *qui* or *quod*. And all the ancient fathers, though the copies of many of them have it now in the text itself [Θεός, Deus,] yet from the tenour of their comments upon it, and from their never citing it in the Arian controversy, it appears they always read it *qui* or *quod*; till the time of Macedonius under the Emperor Anastasius, in the beginning of the sixth century: and who cites Dr. Mill as saying, "No one that I know, of all the Catholic fathers, who professedly collected all the texts of scripture in proof of Christ's divinity, ever alledge this text, before the year 380. Gregory Nyssen first of all, &c." Has the clergyman never seen Dr. Benson on the passage, or Sir Isaac Newton's letter, before referred to? If he has not seen any of them, it appears that he knows nothing about the controversy.

But the clergyman objects to εἶς and ἐἷς as the true reading, "in-as-much," he says, "as they alike produce nonsense." In support of the proposed reading, I gave the translation of the passage by that learned and laborious critic, Mr. Gilbert Wakefield. Has he "produced grammatical nonsense?" The clergyman has not ventured to charge him with it, or to allude to that translation, though he had it before him.

But he says, "That a *mystery* was seen of angels, and received up into glory, is to my own comprehension down-right nonsense." Mr. Wakefield's rendering of the

two clauses is, "Seen by the messengers (that is, apostles,) taken up with glory." Dr. Benson renders the latter clause, "Was gloriously received, i. e. had a glorious spread and reception*." Is this "downright nonsense?" or will the clergyman charge the apostle John with "downright nonsense," when he says in his own name and in that of the rest of the apostles, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it." Or, is it "downright nonsense" to say, that a *mystery* "was taken up with glory," or "was gloriously received?" But as the clergyman rests the proof of the true reading upon the sense or nonsense which the different readings will produce, let us see what sense the reading he contends for will produce. "God" he says, "was seen of the messengers." What could the apostle refer to in this assertion? Did he mean to contradict the apostle John, who says, "No man (οὐδεὶς, no one) hath seen God at any time†," or the apostle Paul's own assertion in this very epistle, where, speaking of God, he says, "Who only hath immortality—whom no man hath seen, or can see‡" Again, "God was preached unto the Gentiles." Was the mission of the apostles to preach God, or to preach the *mystery of godliness*? The whole New Testament will decide, that it was the latter and

* In loco. Notes.

† Chap. i. 18.

‡ Chap. vi. 16.

not the former. The same may \acute{o} , as 1 John i. 3. John i. 4. 46. be said of the following clause, iii. 26. 34. Mat. xix. 29. Rom. ii. 2. 3. *Wetstein*. For Θεός εφανερώθη, perhaps Χριστός ἐθανάτωθη, and for ωφθη ἀγγελοις, read ωφθη ἀποστολοις. R. Bentley. ap. *Wetstein*. The different attestations of *eye-witnesses* concerning ΟΣ in the Alexandrian MS. (some affirming the former letter to be Θ, some Ο) are accounted for at last by Professor *Wetstein*, who discovered that the cross stroke in it, which was discerned by some, was no other than the middle stroke of the E in ΕΤΣΕΒΕΙ. AN, 1 Tim. vi. 3. written on the back page, which appeared through the vellum as written on the O, when held up separately to the light, but was not visible when laid flat on the next leaf." What ignoramuses must all the learned men I have referred to, and all the ancients who, before the fifth century, read, *which was manifested*, have been! that they could not discover what our learned divine has discovered, that that reading \acute{o} εφανερώθη as well as \acute{o} ς εφανερώθη" produced downright nonsense, and therefore could not be the true reading, though supported by the authority of every Greek copy during the four first centuries. But we must not allow him the whole of the merit of this discovery, for it seems some *wiscacre* made it in the fifth or sixth century, and boldly changed \acute{o} into Θεός.

In reply to the mere conjecture of the clergyman "that ΟΣ, in the Alexandrian MS. (of which MS. he himself is probably as profoundly ignorant, as he professes himself to be of any such reading as, *which* was manifested) was originally ΘΣ, the abbreviated mode of writing ΘΕΟΣ," but that by the hand of time the central mark of the theta has been miraculously obliterated without injuring the circle, (a very probable conjecture!) I shall add the following observations on the passage from, "Conjectural Emendations on the New Testament," (I believe by Bowyer) printed 1763. ("μυστήριον Θεός εφανερώθη) \acute{o} εφανερώθη was the reading of all the MSS. before the fifth century, as Sir Isaac Newton hath shewn. Let. to Le Clerc. Many interpreters at first referred \acute{o} to μυστήριον which precedes; but observing that a *mystery* could not be received up into glory, they connected \acute{o} to be the subject of what follows: THAT WHICH was manifested in the flesh, was justified by the spirit, have told him that that could not

* In loc.

be the true reading, for "it produced downright nonsense."

Of what I advanced to shew that Trinitarianism was the spirit of antichrist he has not cited a sentence, or offered a word to refute it; the truth of it therefore remains uncontroverted.

Acts xx. 28. I make some observations on the passage as it stands, and also observe that instead of "*the church of God*," some of the ancient versions read, "*the church of the Lord*," and the Syriac, which is of the highest antiquity and authority, reads, "*the church of the Messiah*." All this the clergyman has thought it *most prudent* to pass over without any observation. The reason of which will be obvious to the reader if he will take the trouble of referring to the passage*.

He asserts, indeed, that, "The answer which J. M. gives to Acts xx. 28, is a mere quibble." A reply which the most ignorant blockhead could easily make to the most profound argument that ever came from the pen of man. He then makes a *very wise* appeal to any man, whether the words of the present translation do not stand as they do, and to account for the expression, "The blood of God," he has recourse to his usual unsupported subterfuge, that "God and man being one Christ, the blood of Christ, although the blood of the *man* Jesus, (and consequently not the blood of God, as he says the text asserts it to be) is styled the blood of God." Archbishop Newcome's rendering is "The church of the Lord, &c."

But we must come to something more important. I have supposed an ellipsis: here this proud, blustering champion takes his stand, brandishing his sword with an air of defiance; but the reader will presently see whether a sling and a stone will not bring him to the ground, and turn his insulting triumph into confusion and shame.

The passage is such a masterpiece of criticism and argument that I will not injure the learned divine by omitting any part of it; it is as follows: "By the assistance however of a convenient ellipsis, or some similar contrivance, a Socinian will persuade himself, whatever he may do others, that a text means the very reverse of what unlettered Christians would suppose it to mean. In support of his ellipsis, he adduces 1 John iii. 5, and says, that the only antecedent to *he was manifested* is the father in verse 1: but the *Father*, even according to the Trinitarian scheme *was not manifested*; therefore *he* must be referred to *Christ*, though *he is not mentioned* in the context. I deny that the antecedent to *he was manifested* is the Father. This passage is exactly parallel to that in Acts. In both, *God* is the antecedent: both consequently prove *Christ* to be *God*." That the texts are parallel is admitted, and that that verse refers to Christ is also admitted; but the clergyman denies that an ellipsis is necessary to make out that application, and affirms that the antecedent to *he was manifested*, v. 5, is *God*, and that that *God* is not the Father. Here we are at

* M. Repos. 1807, page 236.

issue, and here unfortunately his "God and man being one Christ," will afford him no assistance. But let us examine his exposition of this passage, he has given it at large, as follows. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is, says the clergyman, of *Christ*, of God the Son. "Therefore the world knoweth us not, because it knew not him: (viz. God)" not God the Father; but God the Son. "Beloved, now are we the sons of God;" that is, of God the Son, and to follow the reasoning of the apostle, "If sons, then heirs, heirs of God the Son, and joint heirs with Jesus Christ of God the Son." If in this passage the phrase "sons of God" means the sons of Jesus Christ, as the clergyman asserts, no reason can be assigned why the same phrase, in every other place where it occurs, should not have the same meaning. Jesus Christ, then, and not the God of our Lord Jesus Christ, is the father of Christians, and consequently the father of Christ himself also, for he expressly says to his disciples "I ascend to my Father and to your Father, to my God and to your God." Again, when our Lord taught his disciples to pray, saying "Our Father," by father, upon the clergyman's hypothesis, he must have meant himself. What a bold attack is this upon the paternal character of the God of our Lord Jesus Christ! That character with all the grace and all the mercy connected with and arising out of it, as also all the worship and reverence due to him, is here transferred to Jesus Christ. But what does it signify what becomes of the honour and worship of the only true God, provided the divinity and supreme worship of Jesus Christ be but maintained; seeing, according to the clergyman's system, we owe all our obligations to Jesus, and but for him, his God would have consigned us all to everlasting perdition! To what will Trinitarianism lead! But it is gone; one of the relative distinctions in the Deity is done away; there is no Father in the Godhead distinct from the Son, in whom both the characters are united, and of course that also of Holy Spirit, so that the clergyman in endeavouring to support the doctrine of the Trinity has reasoned himself into rank Sabelianism.

Having taken a review of the clergyman's interpretation of this passage, let the reader judge whether either the word *father* or *God* in v. 1, 2. can possibly be the antecedent to *he was manifested to take away our sins*; and whether we are not under the necessity of supposing an ellipsis in v. 5. and reading *he, Christ, was manifested*; and that the same ellipsis is necessary to be supposed in v. 16. and Acts xx. 28. if the present reading of that text is retained; and that consequently neither of those texts proves Christ to be God.

"From Col. i. 15—17. (says the clergyman) I had asserted that Christ was the pre-existent Creator of the universe." This is not true, his words are, "*The New Testament* writers assert,*" which is a very different thing from his

* See M. Repos. 1807, p. 69.

asserting. What he may choose to assert is of no consequence; what they assert is of infinite importance. Were I inclined to it, I could play upon the clergyman's word *assert* in this connexion, as he has done upon my using the word *demonstrated*, and retort, "The framers of systems are very apt to fancy that to be *asserted* by the New Testament writers which they wish to establish." That the New Testament writers have not *asserted* any thing like what the clergyman says they *assert* is fully proved by his own explanation.

"This assertion," he adds, "J. M. denies on the ground, that the words *pre-existent Creator*, and *universe* do not occur in the text." I deny that Jesus Christ is any where styled the *Creator* of the universe; or that the term *Creator* is ever applied to *him*; and I appeal to any one whether Paul's enumeration in that text can be applied to the universe. His words are, not he created all things; but, "*By him* were all things created—whether *thrones* or *dominions*, or principalities or powers." Are these expressions synonymous with the term *universe*?

I shall refer the reader to the observations of Mr. Belsham on the beginning of John's gospel, in his most excellent letter to Mr. Carpenter, contained in the same number of the Repository with the letter of the clergyman. In the letter which he has promised, we shall no doubt have as lucid an exposition of the passage in the Colossians, which I will not anticipate*. Let us, however, suppose (as the clergyman does) that John, ch. i. 3. is describing

things; and put the passage into language suited to that idea, and then see whether that can be its meaning. "He (the word) was the *maker* of all things, and without him (the *maker* of it) was not one thing made, that was made." Admirable sense! worthy of the learning of the clergyman, and of the system he is endeavouring to support.

"Perhaps J. M. (says the clergyman) may be assisted in his inquiries by comparing together the beginning of Genesis and the beginning of St. John's gospel. Moses teaches us that the *world* was created by *Jehovah*. St. John assures us that all things were made by the Word, that he was in the *world*, and the *world* was made by him."

What a "daring misquotation!" Moses says, *Elohim* created; but the clergyman can easily transmute *Elohim* or *Adon*, or, perhaps, any other word, into *Jehovah*, and then assert that those words are the words of the sacred writers when they manifestly are not. But in this transmutation there is no small degree "of sophistry." He is comparing the beginning of Genesis with the beginning of John, and would evidently insinuate by changing Moses's word *Elohim* into *Jehovah* that, not the *true Jehovah* of the Old Testament but, his *fictitious Jehovah*, the *Messenger*, which he says is Christ, was the *Creator* of all things. For this purpose also, finding in John i. 10. "*The world* was made by him," to make the comparison more complete, he changes the words of Moses, "*The heavens and the earth*," into "*the world*." I will

* See M. Repos. vol. II. p. 591.—Ed.

venture to say that a more "gross translation and misrepresentation" than this cannot be produced.

But on that obscure passage, John i. 10. I shall propose a conjecture, and I propose it only as such; at the same time it appears to me to be natural and necessary. Here no doubt the Clergyman will be alarmed at the apprehension of some "Soci-nian" ellipsis, or some similar contrivance to make the text mean the very reverse of what unlettered Christians would suppose it to mean." I shall not however be deterred by his blustering from stating what appears satisfactory to my own mind. Mr. Belsham has remarked, in the letter before referred to, "That though the word *γινωσκει* occurs upwards of 700 times in the New Testament there is not

one instance in which it signifies to create*." It is rendered *was* in the 6th v. "There *was* a man," and so I would render it in the 10th v. and conjecture that there is an ellipsis which ought to be supplied from the preceding verse; thus, "That was the true light which *lighteth* every man that cometh into the world. He was in the world, and the world was *enlightened* by him, and the world knew him not." What strengthens this conjecture in my mind is, that all that is said of Jesus in v. 9, 10, 11, and 12, evidently relates to him while he was here on this earth. or as the 10th v. expresses it, while "he was in the world."

I am, Sir,
Your's,
J. M.

FACTS RELATING TO VACCINATION.

To the Editor of the Monthly Repository.

SIR, London, Feb. 1808.

The following facts are important in a variety of ways; if you think them deserving of publication in the Monthly Repository I should be obliged to you to give them insertion.

It has been ascertained,

1st. Admitting that a variety of unfortunate events have incurred in consequence of vaccination, viz. Inflammation of the vaccinated arm, cutaneous eruptions, and subsequent small pox; such events have not happened so often as once in thirteen hundred cases.

2dly. That where one person has caught the small pox after having been vaccinated, twenty-nine would have died under the usual mode of inoculation for the small pox.

3dly. That at Ringwood, in Essex, [*Hampshire*] where the small pox has lately prevailed to an extreme degree, one in eighty of those inoculated, has died, and nearly *one half* of those who caught the disease naturally.

4thly. That from one child inoculated for the small pox,

seventeen persons caught the disease, of whom eight died; and from another child inoculated at the Small Pox Hospital, the loathsome disease was propagated among twelve more, some of whom died in consequence.

5thly. That no fewer than 4500 persons were inoculated at the Small Pox Hospital during the year 1807, all of whom were required to attend at that place several times during the continuance of the disease upon them; so that 4500 focuses of contagion were repeatedly perambulating the streets of this metropolis, much to the honour of the governors of that Hospital and to the interest of our king and country.

6thly and lastly. That *within the bills of mortality only*, there died of the small pox last year, 1297 persons, every one of whose lives might have been spared to their families and friends, had they undergone the benign practice of vaccination.

Of the Cow Pock it may be truly said in the words of the immortal Locke;

Extorsit Lachesi cultros; Pestique venenum

Abstulit, et nullos nunc sinit esse metus,
Post tot mille nece cumulataque funera busto,

Victa jacet parvo vulnere dira lues.

I am, &c.

A well wisher to

JENNERIANISM.

LIFE OF SOCINUS.

To the Editor of the Monthly Repository.

SIR, Hackney, Feb. 12, 1808.

Your correspondent's account, (p. 14. of the last Repository), of the two books of Crellius, de Uno Deo, said to have been printed in Kosmopolis, at the sign of the Sun-beams, in the year 1665, and of which I have a copy, with the title-page printed in red letters, reminded me of a small work which I have, entitled "The life of that incomparable man, Faustus Socinus, Senensis, described by a Polonian Knight. Whereunto is added, an excellent Discourse, which the same Author would have had premised to the Works of Socinus; together with a Catalogue of those works. London: printed for Richard Moone at the Seven

Stars, in Paul's Church-yard, near the great north doore, 1653."

It is not impossible but that a Bookseller of the name of Moone might live in St. Paul's Church-yard, in the seventeenth century, but I am rather inclined to think that this book, which I believe is now scarce, affords *another* instance of the necessity that the friends of free inquiry of those times were under of resorting to a variety of expedients to preserve themselves from the animadversions of their illiberal and persecuting neighbours.

Dr. Toulmin, in his preface, informs us that he was led to write the life of Socinus, by the perusal of some account of him, in the

* We are indebted to this unknown correspondent for the "Report of the Royal Jennerian Society," which will be found amongst the INTELLIGENCE.

works of Przypcovius, a *Polish Knight*. This small volume is probably a translation of so much of that work, as relates to that eminent reformer. If you think the list, prefixed to this book, of the works of Socinus, and which are 28 in number, would be in-

teresting to any of your readers, it shall, at any future time, be copied for you with pleasure. Wishing success to the Repository,

I am, Sir,

Yours, &c.

S. P.

NO POPERY.

For the Monthly Repository.

The late outcry of "No Popery," which originated in the agitation of the political question respecting the Catholic emancipation, has induced R. F. in the number for December last, vol. 2. p. 635. to raise an alarm against the spirit of Popery, as having "taken up its abode in our churches, chapels, and meeting-houses;" and so much is his imagination haunted with the terrors of Popery that it presents to his view "the departed spirit of Rome*" among every denomination of Christians excepting those who adopt Unitarian (that is, his own) sentiments.

The design of this paper is to quiet, if possible, R. F.'s groundless alarms, by removing the false mirror through which they are presented to his view. In order to effect this desirable object, we need not take a survey of the inside of every church, chapel, and meeting-house in the united kingdoms. It will be sufficient to confine our attention to the two denominations of Christians which R. F. has selected by name from the rest. He appears to be of-

fended with the church of England because she enjoys exclusively all places and pensions under government, but does he suppose that this circumstance, however condemnable in itself, will induce his readers to close their eyes to obvious facts, and blindly swallow his invidious comparison between the church of England and the church of Rome? Are we to thank the Romish ecclesiastics for the religious liberty that now prevails in France? Was it under their auspices that this amazing revolution happened? No, it is the fiend of infidelity that has, though with the worst intentions, rendered Christianity this service by stripping the whore of Babylon of the power she once possessed over the nations. And can R. F. without blushing, prophane the cause of civil liberty by associating it with the tyrant of the Continent? under whose *mild and gentle* sway the inhabitants of France are violently torn from their native plains, from all that is dear to them, and for what? "to be trusted with the defence of their

* R. F. gives no proof of the clearness of his mental sight when he represents the church of Rome as divested of her persecuting spirit, because she is deprived of her power to exercise it.

country?" No, but to be sacrificed to the lawless will of an usurper, whose prodigality of human blood is only bounded by his restless and insatiable ambition.

I am as much a friend to civil and religious liberty as R. F. can be, and suffer as great a privation of my civil privileges from the penal laws; but though the penal laws are, undoubtedly, an abridgment of the civil rights of the subject, I am not conscious of any *new* infringement of those rights by the Legislature, nor of any *fresh* declaration by it, expressive of distrust towards Protestant Dissenters, to justify the alarm sounded by R. F.—an alarm that is not calculated to promote that mutual good-will between the church and Dissenters which it is desirable that they should entertain. It is well for R. F. that he is in England, though without place or pension; if he had, in France, condemned, with equal freedom, the conduct or government of Napoleon, he would have been better qualified to appreciate the respective merits of the French and British governments.

Not having read the works of Overton and Daubeny, I cannot judge of their merits; but are all the members of a church to be condemned for one or two blind scoundrels? Has R. F. never read or heard of a Hoadly, a Jortin, a Newcome, a Paley, and a Watson, all dignitaries of the same church. I shall quit this part of my subject with observing that there is a danger, which it is well to guard against, of mistaking the spirit of faction for the spirit of liberty.

"I trace the departed spirit of Rome also," says R. F. "where it is the least suspected to take up its residence, and find it lurking with an ill grace under the broad brim and plain garb of our Quaker friends; and when I read the proceedings of the society against Hannah Barnard, when I find those ornaments of human nature, a Rathbone and a Matthews, are of the *disowned*, I call, with a louder voice, 'No Popery, Friends.'" And by the next paragraph it appears that by "the departed spirit" is meant "the persecuting spirit for which the church of Rome has been so eminently distinguished." This is a very serious charge, and if well-founded would fully justify all R. F.'s alarms; let us therefore examine its validity. The distinguishing trait of the persecuting Romish church is its endeavour violently to force into, and to retain in its pale, by bodily pains and penalties, persons whose consciences will not suffer them to join in communion with it, because it has as they believe, departed, in its ecclesiastical polity, and several of its doctrines from the purity of the apostolic church. If R. F. have discovered, among the Friends, or among any other denomination of Christians, an endeavour violently to force into, or to retain in their communion, persons who differ from them in opinion, so far, and no farther, has he discovered the Romish spirit of persecution; but nothing he has yet advanced brings this charge home to any Protestant Christian society in these kingdoms, including the church of England which, in its ecclesiastical polity, assimilates

nearer than the rest to the church of Rome.

Persecution cannot be justified by any diversity of religious opinion; not even Atheism itself is amenable to the coercive power of the civil magistrate until its abettor endeavours to disturb the morals and peace of society; but I hope R. F. will not attach the charge of persecution to the Friends or any other religious society, unless they retain Atheists and Deists in religious fellowship with them; he may say that the persons mentioned by him are neither Atheists nor Deists; whether they are or are not the argument is not affected by it, for if it be persecution to disown or exclude them from a religious society on account of difference of sentiment, it is equally so to disown an Atheist or Deist for the same reason. As I suspect R. F. has hastily condemned the Friends on *ex parte* evidence, I would recommend him in future to sum up the evidence on both sides of a question before he again assumes, *unsolicited*, the province of a judge. This is an advantage not always granted to Reviewers, whose decision on the character of a work is often demanded before they can possibly know what the party, against whom it is written, has to say in his defence. In this delicate situation the Monthly Reviewers have been recently placed; when they published their critique on the conduct of the Friends towards Hannah Barnard, as it was represented by her advocates, they pronounced a sentence of condemnation against the society for its pro-

ceedings in that case. They have however since had an opportunity of examining the evidence on the other side, and what is the result? "Some of the principles of Hannah Barnard," say they, "appear to be deistical, and we are not surprised that the society should refuse to afford them their sanction." Again, "Her refusal to acknowledge the miracles, and her expressed disbelief of the resurrection of Christ, amount to a proof of Deism which disqualified her from being a preacher to a Christian Society*." Such is the corrected judgment of the Monthly Review; to which I shall only add, that so far were the Friends from manifesting any personal animosity towards H. B. that, considering her claims on them, as a stranger, in a foreign land, they offered to provide her with suitable accommodations on her intended return to America, and to defray the expense of her passage†. This appears, it must be confessed, with very "*ill grace*," when considered as a trait of "the departed spirit of Rome." Lamentable indeed would it be, if we were to search in vain beyond the limits of the Society of Friends for vital Christianity or respectability of character; and I know not which would most demand our pity, the ignorance or the bigotry of that individual who could for a moment entertain such a contracted idea; so that it is possible for a Matthews and a Rathbone to be ornaments to human nature, and yet not to be of the same sentiments as the Friends, and that they were not their conduct had

* Monthly Review 1807, vol. 52, p. 410. 411.

† See Bevan's Defence of the Christian Doctrine of the Society of Friends, &c. p. 23 and 24.

sufficiently evinced* before the Society took any steps towards disowning them.

The difference between the Unitarians and Trinitarians being of *acknowledged* importance, because it extends to the object of their worship, it appears little short of an abdication of religious principle for any of the former to endeavour to intrude themselves into religious fellowship with the latter, whose worship must, in their view, be idolatrous; and when R. F. or his friends feel their zeal kindled against the Trinitarians for acting more consistently, by rejecting such intruders,

or for not adopting Unitarian principles, let them check the impetuosity of their zeal by a recollection of the alarm that has been reverberated in our ears, of "No Popery, Friends."

I should not have obtruded these few hints in reply to R. F. for insertion in the *Monthly Repository*, had not some of the positions advanced by him appeared to me not only erroneous, but even hostile to the rights of private judgment, consequently subversive of the cause he professes to defend.

A PROTESTANT,

REPLY TO "A MODEST QUERIST." LETTER II.

To the Editor of the Monthly Repository.

SIR,

March 8, 1808.

As you have thought proper to publish my letter on *Popular Preaching*, I feel some inclination to take a little further notice of the objections to the plan and conduct of the "*Unitarian Fund*," which appear to have perplexed the mind of "*A Modest Querist*."

Your correspondent asks in his second Query,

"Who is to be responsible for the jealousies, contentions, and feuds, which Unitarian preaching is sure to be attended with, if missionaries are sent into towns and villages to assemble the inhabitants for the express purpose of improving their minds?"

I beg leave to answer, that, in the case supposed, the managers of the Fund will be responsible if they neglect due diligence to ascertain not only the piety and virtue, but also the judgment and discretion of those whom they

employ. - Next, the missionaries themselves if instead of speaking the truth in love, under the guidance of a sound mind and a pure heart they disappoint just expectations by indulging to any improprieties in their public or private conduct, and so suffer their good to be evil spoken of. If both these, as I trust they ever will be, are blameless, then the responsibility will rest with those inhabitants of "towns and villages" whose minds are so unhappily organized as to change the nutriment of the gospel into poison, and who, like some in our Lord's time, convert an instrument of peace into a weapon of contention. I have no other solution of his difficulty to offer the Querist, I wish this may be satisfactory; and, indeed, I think it probable that long before

* The publications of Matthews and Rathbone afford satisfactory evidence of the truth of this statement.

this time his own reflection on a re-consideration of the subject, has supplied the same.

But your correspondent proceeds to revive a question which I had supposed to be for ever set at rest among consistent Nonconformists; he says,

"When men act by a divine commission they are completely exonerated from all responsibility of this kind; but will any plea of zeal for the promotion of truth be sufficient to justify uncommissioned teachers? Or can Unitarians vindicate themselves by any arguments that will not equally justify any sectarian whatever for disturbing the peace of a neighbourhood, under pretence of improving the minds of the people?"

He goes on to offer the following as his third query.

"Is it enough to allege that a preacher is fully convinced of the truth of his opinions in order to exculpate him in his officious zeal to convert his fellow Christians to his own sentiments? Cannot independent and Methodist preachers vindicate themselves upon the same grounds, whatever strife or confusion they may occasion?"

I quite agree with the "Querist" that Unitarian missionaries have no justification but what is common to "Independent or Methodist preachers," or "any sectarian whatever" nor do they require any other. I hope that very few among us would be backward to vindicate Christians of a creed the furthest from our own in any well-designed attempts to propagate what they, and not what we, may esteem to be the truth. If such propagandists forget the maxim "*be wise as serpents, and harmless as doves*," they are certainly to be blamed. Yet, after all, "disturbing the peace of a neighbourhood," and occasioning "strife and confusion" may really mean nothing more than an interruption of that calm state of religious indifference which, who-

ever ventures to disturb, must expect to be charged with "officious zeal" at the least. Complaints against such intruders are almost as old as Christianity: *these men who have turned the world upside down are come hither also.*

As to men acting "by a divine commission," the Querist well knows that no such a case can now occur. Whether men teach the divine law, as Moses recommended to his people, *sitting in the house, or walking by the way*, whether, from the pulpit or the press, all are equally "uncommissioned teachers," acting, each under the guidance of his own conscience, which he should endeavour to preserve as pure and enlightened as possible.

Were I discussing this subject with a member of the established church, I should be disposed to refer him to the famous Jeremy Taylor to be taught "the liberty of prophesying." But it would be awkward to send on such a mission to a favourite prelate of Charles I. a modern Nonconformist, and especially one, as I must suppose your correspondent to be, who is protected, not even by tolerating laws, but only by a general acquiescence in the propriety of any man's becoming a teacher of religion, who can find another man willing to be taught. I will however remind him of a well-known story, respecting another prelate, and his own good sense will make the application.

In the reign of Charles II. when the nation justly apprehended the re-establishment of Popery, Tillotson was unexpectedly called to preach before the king. Alarm-

ed by the proselyting zeal of the papists, he chose a subject which he could adapt to the times, and in the course of the sermon he hazarded the following sentiments.

"I cannot think (till I be better informed which I am always ready to be) that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles, as they did, to affront the established religion of a nation, though it be false, and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can, in such a case reasonably pretend to, is to enjoy the private liberty and exercise of their own conscience and religion, for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion (though they be never so sure, that they are in the right) till either they have an extraordinary commission from God to that purpose, or the providence of God make way for it by the permission of the magistrate."

During the delivery of this discourse, Charles, no doubt, wearied with royal cares, had indulged to repose. At the close of the service a nobleman said to him "Tis pity your Majesty slept; for we had the rarest piece of *Hobbism* that ever you heard in your life," alluding to the doctrine imputed to the Philosopher of Malmsbury, that religion is the creature of the magistrate.

According to another account the courtier jogged the king during sermon-time, saying "Sir! Sir! do you not hear Mr Hobbes in the pulpit?"—*Odshish!* exclaimed the monarch, *he shall print.* Tillotson on the publication of his sermon, presented a copy, among others of his friend's, to Mr. John Howe, the celebrated Nonconformist, who soon discovered that the author in his zeal

against Popery had unwittingly impeached the Protestant reformation. He drew up an expository letter, which Tillotson and he agreed to discuss on an excursion to a friend's house in the country. As they journeyed Mr. Howe "enlarged upon the contents of his letter," till his friend "at length fell to weeping freely, and said, that it was the most unhappy thing that had a long time befallen him; and that he saw what he had offered was not to be maintained." This story which, upon the whole, brings no discredit on the character of Tillotson, is to be found in several publications. I take it from Birch's Life of the Archbishop. (2 Ed. 59—67.)

If a "Modest Querist" has erred with this excellent prelate, I trust that, like his illustrious prototype, he will do himself honour by a speedy recantation. The doctrine which he has strongly insinuated in the form of Queries, is not more hostile to the objects of the Unitarian fund than to those of the Unitarian societies, or indeed of any man, or body of men who would inculcate, on an erring or careless majority, the duty of religious consideration and free inquiry.

When I began this second letter I fully designed to take leave of your correspondent at the close of it. But the length to which I have rambled admonishes me to leave off, though abruptly. I may perhaps make another experiment on your courtesy, and try whether you can admit a few "more last words,"

from yours,

IGNOTUS.

BIBLICAL CRITICISM.

THE TESTIMONY OF JOHN BAPTIST TO JESUS, AND CRITICISM ON JOHN VI. 62.

To the Editor of the Monthly Repository.

SIR, *Ealand, Feb. 17, 1808.* Son of God." And that there were, at least in the opinion of the Jews, some ideas annexed to the character of "Messiah" which were not connected with that of "Son of God," seems plain from this consideration: that Jesus, while, during his personal ministry, he repeatedly declared himself to be the Son of God, in general studiously avoided declaring himself to be the Messiah, and forbade his apostles at that time to proclaim him as such (no doubt, as Mr. Locke has abundantly proved, that he might not become an object of suspicion to the Roman government.) And it need not be wondered at, that John should not be fully acquainted with the character which Jesus was to sustain, as it plainly appears that he was not fully aware of his own: for, when interrogated by the Jewish messengers, "whether he were either Elias himself or the prophet foretold by Malachi under that name," he positively asserted "that he was not," (John i. 21,) and yet our Lord himself expressly asserted afterwards that John the Baptist was the Elias who was to come, (Mat. xi. 14.) It appears that John, even when his ministry was concluded, did not know exactly what Jesus was: for, while in prison, he sent two of his disciples "I bear record that this is the

on purpose to put to him the question, "Art thou he that should come, or do we look for another?" A question which seems but ill interpreted as the language of impatience at his confinement, and as expressing a wish that Jesus would effect his deliverance from it; but it is the natural language of doubt and uncertainty as to the character which Jesus sustained. And to this very question it is plain that Jesus avoided giving an explicit answer; for he only directed the messengers to report to their master the miracles which on that occasion were wrought in their presence, and left it to him to form his own conclusions from them as to the precise character of him by whom they were performed. Now, if it may be allowed that the Baptist, even at the close of his ministry, did not fully know what was the character and office of Jesus, it cannot be wondered at that he should not be acquainted herewith in the early part of it. This then is the solution of your correspondent's difficulty, which is ably supported in the work before referred to. I hope that it will prove satisfactory.

Permit me, Sir, to make use of the present opportunity to intreat the serious attention of your readers to a most valuable Publication, by the Rev. John Simpson of Bath, on the meaning of the words, "devil, angel, heaven,"

and others used in scripture; at the close of which is a criticism on John vi. 62, which is worthy of very diligent consideration. Leaving out the word "what," he translates the passage to this effect; "if" (or when) "ye shall see the Son of Man ascend up where he was before," (that is, risen from the dead, and appearing among the living) "then shall ye know" (for the author supposes the passage to be elliptical, and recommends filling it up in this manner, so that it may evidently appear to be parallel with John viii. 28,) "then shall ye know that it is the spirit which quickeneth," &c. For the remainder of the criticism I beg leave to refer to the book itself; and shall only add, that the awkward combination of particles "and if," in John vi. 62, and Mat. xxiv. 48, appears to me to be a corruption of the old particle "an if;" which, as well as the particle "an" by itself, most certainly conveyed, at the time when the present translation of the bible was made, the very same idea which we now express by the single particle "if."

With hearty wishes for the increasing and extensive usefulness of the Monthly Repository,

I am, Sir,

Yours sincerely,

J. T.

TESTIMONY OF JOHN BAPTIST TO JESUS.

To the Editor of the Monthly Repository.

SIR,

Feb. 13, 1808. to Jesus, (vol. iii. p. 38.) accept In reply to an inquirer respecting the testimony of the Baptist of, or reject the following observations, as you shall judge of their

tendency to reconcile the two accounts of Matthew and John.

This appears very much to depend upon what the harbinger of Jesus intended when he said that he knew him not till he was baptized. Here then it is to be observed, that the terms *to know* or *not to know* a person, in Jewish phraseology, were designed to express, not a mere knowledge or ignorance of the person, but the opinion of, or testimony given to him. Of this you have various instances in the Old and New Testament. Ps. i. 6, "*The Lord knoweth the way of the righteous,*" plainly means, he approveth of their way; will bear testimony to it in judgment; and is prepared to reward it. When Jesus was on trial for his life, the apostle Peter is found saying, "*I know not the man.*" By this he could not mean to assert that he knew not the person or pretensions of Jesus; for this knowledge, if he had not possessed it before, he must have acquired at the trial; and it was a knowledge which all present possessed. He plainly intended to assert that he had no connexion with him; was not of his followers; that he neither had borne or would bear testimony to his cause; and in this denial his guilt consisted. Again, in our Lord and Master's representation of the last judgment, the judge is represented as saying to the wicked, "*Verily I say unto you, I know you not.*"—Know them and their true character, he assuredly must; on no other ground could he be qualified to pass sentence on them as workers of iniquity. Not to know them, therefore, was not to approve of them;

but that he was under a necessity of condemning them. Again, in 1 Thes. v. 12, when the apostle advises them to *know them who laboured among them*, this cannot apply to mere knowledge; for this would have been trifling with them; but that they were to have them in just estimation, and if necessary, to bear testimony to them and to their cause. Thus he immediately added what more fully explained his meaning, that they were to *esteem them very highly in love for their work's sake*.

When, therefore, the Baptist asserts that he knew him not, may he not be considered as only meaning, that he had not given to Jesus any decisive or public *personal* testimony; and thus the two evangelists be found in agreement? Will not this also agree with the first preaching of John? Thus he only announced that there was one among them to whom he should bear testimony, as greatly his superior, or as the Messiah; and with evident propriety did not point him out personally until his baptism, when his public ministry properly began. Then it was that he said to two of his disciples, "behold the Lamb of God;" when they immediately left the Baptist, whose ministry was then concluding, and followed Jesus, whose ministry was about to commence.

Hoping that the above, if not satisfactory, may lead to a more able and full reply, and sincerely wishing every possible success to your useful Repository,

I am, Sir,

Yours, &c.

L. H.

CRITICISM ON JUDGES XV. 4, 5.

To the Editor of the Monthly Repository.

SIR,

Permit me to solicit the attention of your readers to a remark long ago made on a part of the Old Testament history, which has been repeatedly held up to ridicule by unbelievers, and which is indeed liable to very serious objections, viz. Judges xv. 4, 5. It is that the word we render "foxes," if one letter only be left out, signifies "handfuls." (As in Ezek. xiii. 19, "handfuls of barley.") If then the proper meaning of the passage is, that "Sampson went and took three hundred handfuls (or sheaves) of corn, and laid them end to end, and put a firebrand in the midst between two sheaf-ends, and (having placed them in such directions as to reach the standing corn of the Philistines) set the

brands on fire;" it will not lie open to the scoffs of infidels; nor will the friends of Divine Revelation need to take any farther pains in answering such objections as—how did Sampson collect so many as three hundred foxes in the course of a night?—or, how did he secure them till he had fixed and lighted his fire-brands?—or, how did he guide them, circumstanced as they were, to the standing corn of the Philistines? Perhaps, Sir, to some of your numerous readers these thoughts may be new, and may be serviceable in obviating difficulties which it may not otherwise be easy to resolve.

I am, Sir,
A CONSTANT READER.

CORRECTED TRANSLATION OF ACTS VIII. I. XXII. 20.

For the Monthly Repository.

The utility of the Syriac version of the New Testament, in an examination of the received text and translation, has frequently been noticed, and, in some instances, pointed out. I do not recollect, however, that any commentator or critic has adduced the following example, which occurred to me lately, in the course of my reading.

Acts viii. 1. "*And Saul was consenting unto his death.*" King James's translators.

"*Now Saul was gladly consenting unto his death.*" Wakefield.

"*Now Saul consented to his death.*" Newcome.

But in the Syriac translation (in Schaaf's edition of which, by the way, the verse is placed, as it should be, at the end of the preceding chapter,) the word *avaipestai* is *appropriately* rendered by one to which the Latin *cades* corresponds. Since, therefore, the historian, by his selection of this term, plainly meant to stigmatize the death of Stephen as a violent, if not an unlawful act, I would propose to translate the clause thus:

Now Saul willingly concurred in putting him to death; or "in killing him." And the same correction should be made in Acts xxii. 20.

March 11, 1808.

N.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *An Essay on the Miraculous Conception of Jesus Christ.*
By R. Wright. 12mo. pp. 34. 6d. Eaton. 1808.

We are happy to have to add this Essay to those by the same author, which we have already reviewed. (M. Repos. vol. i. p. 47, vol. ii. p. 436.) Mr. Wright's Unitarian tracts are judicious, persuasive, candid, and serious, and well adapted for popularity: we trust he will go on increasing their number till he shall have supplied us with a complete body of rational divinity.

Public attention has of late been drawn to the doctrine of the miraculous conception, and just views on the subject are prevailing. The sermons of Messrs. Stone and Bennett, preached before their respective ministerial brethren, have been much read, and the outcry that has been raised concerning them has served to increase their popularity. This Essay of Mr. Wright's condenses the subject, and presents the reader with a complete view of the argument, at a small expense, and with little labour. It is we think decisive, and must convince every one who does not hold the principle—that man is to be a reasonable being in every thing but religion.

The Essay is divided into five chapters. Chap. i. treats of the relative importance of the subject, and shews, 1st, That the miraculous conception, if true, is no part of the genuine gospel, being never taught either by Jesus or his apostles. 2d, That it adds nothing to the dignity of the person, nor to the authority of the mission of Jesus. 3d, That it is of no use in Christianity, but a mere matter of speculation, the belief of which can neither save the soul nor reform the conduct. 4th, That the continuing to maintain the miraculous conception, if not a real fact, cannot fail to be injurious to Christianity.

In chap. ii. the author states reasons for doubting the reality of the miraculous conception, as follow; 1st, That it would be a useless miracle, for it is not perceivable that it answered any valuable end. 2d, That it is not supported by the same authority as the real facts recorded in the gospel. 3d, That it remained unknown in the age in which it is supposed to have taken place. 4th, That it is an event of such an extraordinary nature that the

strongest proof is necessary to render it credible. 5th, That the silence of Jesus and his apostles, and of two of the evangelists, on the subject, renders the reality of the fact doubtful.

A view is given, chap. iii. of the general arguments against the miraculous conception. The 1st argument is founded on the Jewish prophecies. The 2d, on the genealogies in Matthew and Luke. The 3d, on Christ's calling himself "the son of man." The 4th, on the general opinion of the men of the age of the gospel history. The 5th, on the language used concerning Christ after his exaltation.

Chap. iv. is an examination of the passages of scripture on the authority of which the miraculous conception rests, viz. The two introductory chapters in the Gospels of Matthew and Luke. They are suspected to be interpolations because, 1st, Passages from the Old Testament are misinterpreted and misapplied in them. 2d, They contain accounts of useless miracles. 3d, They relate seve-

ral things incredible. 4th, The giving of them up, by no means weakens the credibility of any other part of the gospel history.

In chap. v. are remarks on the invention of the story of the miraculous conception, shewing that its rise may be accounted for, that it probably sprung up among Gentile Christians, and that it originated in the desire of avoiding reproach, and the weak design of honouring Christ by extolling his nature and person. The conclusion of this chapter shall conclude this review.

"Those who wish still to maintain the reality of the miraculous conception ought to remember, that it is not to be done by outcry and clamour, by their declaiming against, and censuring their opponents; that it is incumbent on them to reconcile it with the Jewish prophecies, with the unquestionable facts and plain declarations of the New Testament at large; to shew that it rests on credible authority, and that the chapters where it is stated are consistent with genuine history. They ought also to prove its utility, and to account for the silence of Jesus and his apostles on the subject. May every inquiry be conducted with candour, and may truth bear away the victory!" P. 34.

ART. II. *An Examination of the Passages contained in the Gospels and other Books of the New Testament, respecting the Person of Jesus, with Observations arising from them.* By John Smith, gentleman. 8vo. pp. 144. Johnson. 1807.

JOHN SMITH was a respectable Unitarian writer, of the 17th century. His "Designed End to the Socinian Controversy," was published in 1695, and has been reprinted by the Unitarian Book Society*. It is a rational and perspicuous tract. The author of the work before us, partly follows his plan, and from that circum-

* To the edition of the "Designed End," printed by the Unitarian Society, is prefixed a "Preface" by Dr. Disney, who states that he has inquired without success into the personal history of the author. The tract itself provoked the notice of the civil power; by order of parliament (under the reign of William III!) it was burnt, and the author prosecuted. Dr. Hicks (the well known nonjuror) ascribed this measure to the vigilance of Archbishop Tillotson; but this appears to have been mere calumny.

stance, we suppose, borrows his name. *John Smith, gentleman*, is, we understand, a highly respectable layman. We cannot help wishing that he had published his "Examination" under his own proper name; this is not the time for the friends of truth to hide themselves from the world. In exact proportion to the erroneousness and injuriousness of the Athanasian doctrine is the duty of Unitarians to avow the Christian truth, in its purity. A layman might be listened to by such as turn a deaf ear to our ministers, be their criticisms ever so just, their arguments ever so conclusive.

The four Gospels and the Acts of the apostles are the proper Unitarian ground; in vain would an orthodox advocate attempt to prove the Trinity, the divinity of Christ and the atonement from these books. They are ably examined by this writer, and shewn to contain only plain Unitarianism. We earnestly wish our brethren to adhere principally to this mode of argument.

The Epistles (as our author observes) must be explained by the historical books: so interpreted, they inculcate forcibly the unity and unpurchased mercy of God, and the humanity of Jesus Christ.

The latter part of the pamphlet consists of "Incidental Thoughts," which are strictly pertinent to the subject, judicious, and sometimes ingenious.

The work was suggested by Bishop Huntingford's "Thoughts

on the Trinity," and is dedicated to him. Whatever may be thought of the Bishop's tract, every Unitarian must thank him for it, since it has drawn forth two such valuable pieces as this "Examination," and Mr. Evanston's "Second Thoughts."

With all its merits, however, the work before us is not wholly unexceptionable. We do not think more highly of the author's judgment—though the circumstance may weigh, as was intended, with the Bishop of Gloucester—for his declaring himself an unwilling Dissenter, and avowing his respect for the Episcopal order, and his preference of a liturgy and a national establishment. The concessions he makes to Arianism are unnecessary and inconsistent; and he evidently uses words without meaning when he represents *the intimate union of divinity with humanity* in the person of Christ, as a Christian doctrine. This, we are constrained to say in contradiction to him, is NOT the "belief of the Unitarian Christian."

The author styles himself "an unlearned layman." If this be not a more humble description of himself than he needed to have adopted, he deserves the more praise for the ability and clearness with which (abating the exceptions before noticed) he has handled his argument. His pamphlet is peculiarly suited to unlearned, yet intelligent, Christians.

POETRY.

LINES ADDRESSED TO THE
COMET.

ILLUSTrious traveller hail! to poet poor,
 Pent on this little warring world of dirt,
 Deign thy celestial ear: and halt awhile
 In thy bright course along the milky
 way,
 For moral converse.
 Dost thou with dread and philosophic
 hate
 Rush from a system of so many ills,
 Ere thy bright form in astronomic eye,
 Scarce claims acknowledgment? Sad
 changes here
 Dread visitant! since last thy probing
 eye
 Look'd on our little family of worlds!
 Another race has risen, of nature dire,
 Dark and malignant as the soul of sin;
 And all the goodly surface of this earth,
 Is now *one* field of massacre and war!
 As, in thy flaming course magnificent,
 Laving thy sides in heaven's primeval
 light,
 Thou passest worlds, say, hast thou seen,
 Aught comp'able with this on which
 I dwell?—
 In steaming clouds benight, half hid in
 shade,
 Its very womb disgorging flame and
 smoke;
 Vext in its physical and moral state;—
 Tempest and fire on sea, and death on
 shore!
 Strange messenger! in heavenly fire
 begirt,
 I wonder not thou hurriest in thy course
 To visit chaster realms.
 But much I marvel, and have ponder'd
 oft,
 On what the beings are who dwell
 with thee:
 Now basking in the ardent solar blaze,
 Whose fires, to one large calcined cloud
 would give
 Millions of worlds like this, and, in less
 time
 Than in thy rapid flight thou measur'st
 out
 Thy tail's diameter:—then darting forth
 To cold and solitary realms, where light,
 Feeble and broken as our lunar ray

When crossing clouds ab orb her silver
 stream,
 Plays dimly on one endless solitude:
 Where sun can never rise, and freezing
 night
 Dwells brooding on eternal barrenness!
 Strange race I wot! and much I crave
 to know,
 How in their winter they contrive to
 live,
 Who such a sultry summer can endure!
 Say, nature's monitor, whose post may
 be
 To sweep some district of creation's
 bounds,
 And watchman-like, proclaim that all
 goes well;—
 Say, do the Beauties which may grace
 thy orb,
 Like ours, their minds to slavish fashions
 bend?
 Say, do thy Lovers sigh, like ours, for
 gold,
 And only smile on fortune and on fools?
 Does mawkish sensibility usurp
 The glorious name of bland philosophy,
 And ignorance, with brazen trumpet,
 drown
 The counsels of the wise?
 O! envied orb! if nought of these may
 vex
 The blessings of thy wide society,
 Then would I grieve that thou art fled
 so soon;
 And, in thy visitation of our sun,
 Thou wert not doom'd to cross this
 world of vice,
 And leave some lesson of thy happy
 laws!
 Illustrious stranger, hail! when in thy
 course
 To these dull regions thou again re-
 turn'st,
 Some happier race may view thy lam-
 bent flames;
 While every eye that now has hail'd thy
 fires,
 Shall be for ever clos'd! and heavy
 night,
 Dark as the sins which visited the age,
 Shall curtain those who sinn'd.

THEOPHILUS.

THE SWISS MUZE.—*An Elegy.*

The muse unwilling leaves the sacred
shore

Where every virtue held its peaceful
reign ;—

Hangs with regret on scenes she lov'd
before,

The last sad wanderer from the pen-
sive plain.

She views where once the sons of
freedom stray'd,

Whose hard misfortunes claim the
sigh sincere ;

She saw fair Genius fly his native shade,
And dropt the pining tribute of a
tear.—

But why, sweet maid, so fondly dost
thou cling

To rugged rocks where no soft ver-
dure grows ;

While climes more grateful court the
tuneful string,

And point to vales of pleasure and
repose ?

Haply thou lov'st to ease th' afflicting
smart

That tears the breast by misery doom'd
to mourn,

To gild the gloom around the victim's
heart,

Or bend, with pity, o'er the patriot's
urn.

Or, haply where beneath the iron hand
Of stern oppression, youth's fair
flow'rets fade,

Kindly with sympathy's endearing band
And bright-eyed hope, thou cheer'st
the dungeon's shade.

For him who warm'd by freedom's ge-
nial fire,

With soul unfetter'd drags the despot's
chain,

Perhaps thy hand attunes the living
lyre,

To soothe his woes by music's magic
strain.

And thou, gay Fancy, bless his languid
hours.

Each flattering phantom let thy care
bestow,

To strew his lonely path with fairy
flowers,

And pluck the noxious nettles as
they grow.—

Say, and ye powers of Truth, accordant
join !

The time shall come—that Fate has
fix'd the doom—

The friends of suffering Virtue shall
combine

And hurl each blood-stain'd tyrant
to the tomb.

D. B.

Newburg, Fifeshire.

AN IMPROMPTU

*On the Birth-day of Master P. S. D. who
had just attained his eleventh year, and
who is about to enter into the Navy. By
C. M. M. NINE YEARS OLD.*

Since heaven, auspicious, has granted a
year,

Sweet youth to the length of thy life,
Sure the best we can wish thee, when

ten more thou'st seen,

Is to smile on a beautiful wife.

Why tempt the seas when such dangers
appal ?

Sweet youth, why determin'd to go ?

'Tis the smile of affection entreats thee
to stay ;

Ah ! wherefore such raptures forego ?

But since thou wilt leave us, unhappy,
to mourn,

May the seraph that smil'd on thy
birth,

Bring thee safe to the arms of thy parents
again,

And expand their fond bosoms with
mirth.—

Homerton, Feb. 14, 1803.

ADDRESS TO MORN.

All hail to the breath of the rose-finger'd
morn

Now urging her orient way.

The dew drop yet lies on the turf of the
lawn,

Or glittering hangs on the spray.

The country re-echoes with chanti-
cleer's crow,

And the sky-lark unfolding her wing,

Seeks the sky's lofty regions, the swain
at his plough

With joy hears the wanderer sing.

The lambkins that skip over valley and
hill

Join their voice to the notes of the
grove,

While their shepherd reclin'd by some
murmuring rill,
Tunes his pipe to the praises of love.
Bright Phœbus now ruddies each moun-
tain's hoar top,
And purples the deep with his rays;
The great voice of nature rejoicing sends
up
One general tribute of praise.

E. DUNCANNON, aged 13.

THE ROSE-BUD.

I mark'd the young rose-bud, when
blossoming and fair,
Erect hold its beautiful head:
With the rest of my flowers it partook
of my care,
And had of my fostering protection a
share,
As daily I water'd its bed.
But, lo! as it bloom'd, the keen sharp
pelting hail
Its beautiful petals destroy'd;
All shattered, my flow'ret sunk low in
the vale,
Its odours no more did my senses re-
gale,
And I cast it as useless aside!
And thus, when the blasts of chill pe-
nury light
On the child of misfortune and woe,
Unprotected he falls in the cold cheer-
less night,
And reluctantly yields to the merciless
blight,
Till he sinks to the regions below.
Yet not like my rose-bud, destroy'd by
the storm,
Once more he shall lift up his head;
The sun of eternity, genial and warm,
Shall shortly restore his poor worm-
eaten form,
And bring him to life from the dead!

J. NIGHTINGALE.

SONG.

I leave thee, love, but oh! in vain
Proud glory's banner floats on high;

No empty fame can quench the pain
That burns in every bursting sigh.

Duty commands, and I obey,
But other duties struggle here:
I dread the battle's doubtful day,
Because my life to thee is dear.

Oft darkling in my tent at night,
My lonely thoughts shall fly to thee;—
Again thy dear eye's dewy light,
Shall beam upon our babe and me.

And when the fearful combat's giv'n,
Should fate arrest thy soldier's breath,
The thought of meeting thee in hea-
ven
Shall calm the agonies of death.

A. M. P.

SONNET.

*Written amongst the Ruins of Kenilworth
Castle.*

O Kenilworth! how indistinctly fade
Thy towers, as twilight steals upon the
sight!
Lost in the glooms of many a deep'ning
shade,
No silver moon-beam marks thy lordly
height.
Ah! how Time banquets on thy mould'r-
ing side;
Long will he glut him with thy vast
remains;
Till not one relic of thine ancient pride
Shall tell where Leicester sway'd thy
fertile plains.
When fell that proud Lord, faithful to
his fate,
Thy lofty turrets hasted to decay;
Ambition mock'd thee in thy alter'd
state,
And ruin seiz'd thee as his future prey.
Then mortals, learn 'tis transitory all!—
Behold this wreck, and think on Lei-
cester's fall.

R. K. P.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A TIME was when the belief that the sun moved round the earth, and the earth stood still, was general. The true system was hidden from the mass of mankind, who could not comprehend the beautiful simplicity and order of the heavenly motions. It was in vain that the clearest demonstrations were given by scientific men; the multitude consisting of high and low, rich and poor, had imbibed such prejudices, and depended so entirely on their senses, that they could not carry their minds a little out of the narrow sphere in which they had been educated, or embrace the sublime truths with which true philosophy had enriched mankind. What might formerly be applied to the natural, may now be said of the moral world. Error upon error is committed, because each party, reasoning from itself alone, and not considering its situation with respect to the other classes of mankind, equally the objects of God's care, plans a system of action, which is inconsistent with that laid down by Providence.

Each generation of men is placed in different circumstances from the preceding; but each depends on its predecessors, and its actions have an influence on its successors. Like the great bodies revolving round the sun, they perform the allotted task; whilst to those who live in one planet, the motions of the others are full of irregularity. The powers now warring with each other, have their different ends in view: a slight survey of the past might shew to them the little probability there is of their accomplishment; whilst the Christian is convinced, that the great end designed by Providence, is going forward, and will be produced in spite of every seeming effort to the contrary. If the courts of Europe, at the beginning of the French Revolution, had foreseen the result of their combinations, they would have been little anxious to form those schemes which have produced the destruction of some, and very great injury to others.

The scenes in which we live cannot fail of making the strongest impression on us; but this impression is not to take away our regards from the past, nor our prospects into futurity. If we look back, we see a Nebuchadnezzar, a Cyrus, an Alexander, and the great republic of Rome performing their destined course. The state of the world, we need not doubt, required the existence of those revolutionary characters: and our own times will shew to the reflecting mind, who considers the state of Europe for the last hundred years, that a revolutionary character, like that of the French republic and Buonaparte, was equally inevitable. Prejudices maintained their ground against all the efforts of human reason; and it seems to be the law of our nature that what has been obtained by force and fraud shall be subdued by the same instruments.

The events of the last month bring this forcibly into the mind of a true Christian. Ages after ages have seen the Christian world, groaning under a tyranny, which, on the perusal merely of the scriptures, could scarcely be supposed ever to have found its way into the mind of the tyrant or the subjected slaves. An individual dared to style himself the vicar and vicerent of Christ on earth; and tyrant succeeding tyrant under this character, established laws and dogmas, whose cruelty excites the utmost horror, and whose absurdity the utmost contempt. This power we have lived to see weakened to a very high degree, but its fall has not excited the joy with which it was anticipated by the piety of our ancestors. The power still exists. The individual still styles himself the vicar or vicerent of Christ on earth, but his power is confined within narrow limits. No longer can he thunder out his bulls to terrify monarchs on the throne. He speaks the language of humility, and is submissive to the decrees of a civil governor. The French troops have entered Rome,

they have taken possession of the papal dominions. The pope is not, however, dethroned; nor is it certain that his temporal power will be taken from him. It is evident, however, that his existence, or the mode of his existence, depends entirely on the will of the sovereign of the French. We can hardly flatter ourselves with the hopes, that the time is come, when the Christian may sing the triumphant song in the Revelations. Much remains to be done before that glorious event can take place. Yet this act of the French portends some change in the papal dominions, a farther weakening of the temporal power of the pope, and with it a still greater diminution of his spiritual influence. Should it be to reduce them to the same state under the French emperor, that the archbishop of Canterbury is in, under the legislature of England, it will be a great advantage to humanity; and we shall hope, that, with the fall of the spiritual power of this old usurper, the juggle of saint-worship, and the mummeries of the wafer-god, and the cheat of confession, and the other shocking profanations of the Christian religion, will be abolished, and the sole worship of the God and Father of Jesus Christ be established over the whole earth.

This destruction of the papal power, and the restoration of religious liberty are objects of far greater consequence than the generality of people apprehend them to be. The degraded state of France, Spain, Italy, and a very great part of Germany, was a great detriment to humanity. France has in a great degree freed itself from the oppressive yoke. She still retains her papal archbishops and bishops and priests: but their influence is feeble, and the true word of God has currency in that realm. An opening is made for scriptural worship and scriptural truth, and a Protestant minister may not only appear in public, but receive marks of public honour. What a glorious change is this from the state in which that kingdom was when Protestant ministers hid themselves in holes and caverns; when they and their hearers were subjected to fines and imprisonments, to scourgings, to the galleys, to the racks! Protestants do not think enough of this change; nor can they tell what future good it may produce. But Spain and Portugal were still under the yoke of intolerance. The armies of France have taken complete

possession of Portugal, and they are said to be in such force in Spain, that whatever has been determined with respect to that kingdom in the cabinet of France will probably be accomplished without difficulty.

Our accounts from Portugal are very imperfect, yet from them we learn that the people have made little or no efforts to resist the invaders. Indeed what motive could they possibly have to risk their lives and fortunes in the conflict? The effect of the invasion was almost evident, and if the sovereign and the court are gone, if a few of the landed proprietors are removed, yet still the great bulk of the people remains, and of that bulk, after all, a nation consists. They will and may inquire, what pains those who have quitted the country took to improve their native soil, to facilitate the true intercourse between man and man, to raise the human mind, by degrees, to those truths of which it is capable. If, on inquiry, it should appear that the court was bigoted, that the popish religion in all its horrors was established on a permanent footing, if no one dared utter sentiments in opposition to the established faith, if the people living in a happy soil and fine climate, were brutalized beyond any other in Europe, then the arrival of a new set of men in the country can hardly do it more injury than those who have quitted it. Those who are come will doubtless be repaid for their trouble, and they will exact a certain portion of the wealth of the country. It does not appear that their march has been attended with cruelty, nor are they described in such colours as the English are by the inhabitants of Buenos-Ayres, Lima, and Peru. Nebuchadnezzar formerly served a hard service, we are told, and Egypt was the reward of his labours. Portugal seems to be a boon to the new conqueror, and the wealth of its churches and monasteries has been seized, and the lands of the patriarchs, archbishops, and bishops, a very great proportion of the country, have been very highly assessed towards the payment and clothing of the invading armies.

Thus, in Portugal, that all-devouring influence of an intolerant church is weakened and brought low. No longer can the priest convey to the Inquisition, the humble inquirer who reads his bible. Religious liberty is already to a degree established, and the human mind

may now emerge from the gross darkness into which it had been plunged; and if we are exhorted with all our gettings to get understanding, the price which Portugal has paid may not seem too great in the eyes of a future generation, for the advantages which this revolution in its affairs may produce. What will be the effect as to civil liberty cannot yet be known. It is now become a dependent, instead of what it was before, a tributary power. But it is not at all likely that the civil state of the great mass of the people will be worse than it was under the former government; its religious state is very much improved, and a severe blow is inflicted on the superstition of Rome.

In Spain expectation is on foot for very material changes. It is certain that a great body of French is in the kingdom; it is reported that they have met, in one place, with resistance, but overpowered the Spanish troops; and a rumour is spread, that the sovereign of France will himself shortly make his appearance in Madrid. If the latter event should take place, there cannot be a doubt that very great changes in the government of the country will be the consequence; and, as in Portugal so in Spain, the blow will fall the most severely on the Inquisition, that odious and cruel tribunal, and on the wealth of the churches and monasteries, and on the estates of the archbishops and bishops, which form a very great portion of the landed property of the kingdom. Whoever has read, or heard any thing of that impious and cruel tribunal the Inquisition, cannot grieve that it appears to be very near to its dissolution. A more abominable and wicked tyranny was scarcely ever devised for the debasement of the human mind; myriads have been put to dreadful deaths by fire or racks, or have suffered long imprisonments with inhuman tortures, merely because they did not believe what this wicked tribunal asserted to be the true faith. It had its spies in every part of the kingdom. No house was safe; and the wife of a man's bosom would betray him. Hence a dreadful and gloomy horror produced what these wretches called the peace of the church. No one dared to insinuate a hint that the least mistake could exist in the established church, and all access to improvement was cut off by the terror of punishment.

How different this from the mild spirit of Christianity! Whence could the strange notion have been derived, that the Saviour of the world could be pleased at the sight of racks and fires to avenge his cause against an unbeliever? but we may expect, that the first effect of the French power will be the destruction of this horrible tribunal, and Spaniards will again have the liberty of thought, and the power of reading the Scriptures. With the diminution of the splendour of the Spanish church, the loss of a great part of the wealth of the clergy, and the abolition of monasteries, the armies of France will be fed and clothed. A new light will spring up in Spain, and whatever may be the effect of its civil, its religious liberty will be established; and, as we said before, the value of the latter is far from being duly appreciated even by Protestants.

The true Christian knows, that every infringement of it is as hurtful to the oppressor as to the oppressed; and no true Christian can possibly concur, in any measure, to rack, or torture, or fine, or imprison, his brother for interpreting the scripture in a manner different from himself.

The effect of the reception of the French on the civil constitution of Spain it is difficult to foresee. Spain was once a free country; its monarchs overthrew the Cortez, or bodies similar to our parliaments, and have reigned with despotic sway. A melioration in this respect may possibly be produced, but this the Spaniards will purchase at a considerable price, and with the changes in their government will most probably experience a great diminution of territory in the East and West Indies, and in America. But the papal power will be the greatest losers on this occasion; its indulgences, and consecrated relics, and other mummeries found a ready sale in Spain, and thence were transported to its colonies to deceive their unenlightened inhabitants. With the changes in the government, these follies will lose their value; and the falsely-called Apostolic Chamber, great part of its revenues. Yet the harlot may still give to drink to many kingdoms from the cup of its abominations.

From the south, if we turn our eyes to the north of Europe, we see a very different scene. A Protestant king is in great danger: his assailants are the emperor of Russia avowedly; the emperor

Mrs. Mary Ann Titford.

of France and the king of Denmark are expected soon to join in the attack. The troops of Russia have entered Swedish Finland and it is said have obtained some advantages. They will probably confine their efforts for a great part of the campaign, to the conquest of Finland; at least they will hardly pass over the gulph of Bothnia, into Sweden much before the middle of summer. The French troops have arrived in Denmark and are preparing to attack Sweden in the south. The king of Sweden has received a subsidy from England, but he is reported to be endeavouring to make terms with France. He has already lost Pomerania; if peace is made it can scarcely be without the loss of Swedish Finland to Russia; and no doubt some compensation will be made to Denmark in some other parts of his dominions. If peace is not speedily made on these terms, the contest will hardly be long; the population of Sweden must rise with great energy to assist their sovereign in repelling the invaders, but if there is any dissatisfaction among them, he is lost for ever. What could possibly induce him to hazard so much, and to use the language he did in the last conflict, it is difficult to conceive. If he gives way his kingdom must unite with the rest of Europe in its confederacy against England, and the tremendous power of France will be established. How long it will be permitted to remain, who can tell? Let us pray that the hearts of men may be turned to better things, and endeavour to promote the coming of that kingdom which is the object of their daily petitions to heaven.

At home many have been the debates in parliament on various topics. The

calamitous affair at Copenhagen has been completely determined upon in the House of Commons, which has not only resisted the efforts of one party to censure that melancholy measure, but has with a very great majority passed a vote of thanks to the ministers for their activity, prudence, and energy, in the step they have taken. Thus as far as the sentiments of the English nation are publicly known, it approves of what has been done in Copenhagen. Whatever may be thought of such a step, the true Christian cannot but lament that in this age of the world, so little advances have been made towards that Christian love which would make this earth a paradise.

The petition respecting the Cold-Bath-fields prison has produced a commission from the king to inquire into the abuses which are said to exist in that prison. It is to be hoped that the spirit of party will not enter into it, but that if any abuses do exist, they will be corrected agreeably to the spirit of the constitution. Petitions have been drawn up for peace in various parts of England, but they are chiefly from manufacturers. It is not likely that any peace will be made, till all the views of the French on the Continent are completed, and as yet the sentiments of the nation have by no means been ascertained on this subject. The war against France has doubtless been, during the greater part of the contest, a popular war; but it is easier to enter into a war, than to lay down arms, and again consult the interests of all parties by acting as men and Christians. Well has Doctor Priestley observed, that war is a luxury the dearest of any that man can patronise.

OBITUARY.

Died, Thursday morning, March the 3d, Mrs. MARY ANN TITFORD wife of Mr. Richard Titford, Union-street Spital-fields. She was interred at Worship-street by the Rev. J. Evans who preached her funeral sermon the following sabbath to a crowded congregation, from Gen. xviii. 25. "*Shall not the Judge of all the earth do right?*" The conclusion of the discourse contained some particulars respecting the deceased, and is therefore sent for insertion.

"I shall now add a few words respecting the instance of mortality which we are endeavouring to improve. Our deceased friend and sister was in the 27th year of her age, and expired two days after the birth of her third child. Her constitution was always weak and tender, but she generally possessed a good share of health and of spirits. Being of a delicate habit, great care was requisite in guarding her against those sudden transitions from heat to cold

Mrs. Mary Ann Tittford.

which, in this very changeable climate, lay the foundation of so many serious complaints. From a cold, however, caught about two years ago, she never thoroughly recovered. Excursions into the country gave her a temporary relief, and by a repetition of these occasional visits it was fondly hoped both by herself and by her friends, that her life would be protracted for years. But the expectation proved delusive. She gradually grew weaker and weaker. Her lungs, the great organs of vitality, became evidently affected. Recourse was had to medical aid of the first respectability. But little encouragement was given of any effectual relief. It soothed, but it could not remedy—it alleviated but could not restore. For in cases of this kind medicine can do little more—“than for a while to turn aside death’s levelled dart—and yet a few soft nights and balmy days impart!” During her illness, or rather gradual decline, she was at times apprehensive of the melancholy event which ensued, but at other periods, under the flattering nature of her complaint, she would entertain strong hopes of recovery. The only time she spoke pointedly of her approaching dissolution, she remarked “*that she feared not death!*” A noble declaration this—and in her case, with her religious education and habits, it must have proceeded from her conviction of the goodness of God in having provided a future state of existence for those who love and fear him, where we shall meet pious relatives and friends, and *be for ever with the Lord!* How thankful should be her parents, her partner in life, and her other friends, that by means of *the glorious Gospel of the blessed God*, she indulged this glorious hope, and that it seemed to divest death of its terrors and enabled her to look forward to the gracious recompense of reward.

To her parents, to her partner in life, and to her friends, I would just add, that I trust they will imitate her virtues, as they love and revere her memory. One thing I must particularly mention, it would be an injustice to her character to suffer it to be forgotten. I here refer not only to her fortitude, but to her patience, and to her resignation,—virtues of no ordinary value in this suffering condition of humanity. I saw her several

times in her gradual descent to the tomb, and there are others who, being with her by day and by night, witnessed her bodily sufferings,—we all can bear one and the same testimony to her patience and resignation. She practically knew that *the Judge of all the earth could not do but what was right.* This is a hard lesson for the survivors, but it was harder for her to leave, at so early a period of life, her children, her husband, and her parents, who were so many distinct sources of happiness in the journey of life. But, hard as the lesson was, she seemed to have learnt it,—imitate her example, therefore, in this memorable instance of obedience to the will of God. I have been endeavouring to shew you that *God does all things well.* You know this great truth. May you feel its influence! May you realise its efficacy! *Affliction is not joyous but grievous, yet in the end it worketh the peaceable fruits of righteousness.* I shall close with two stanzas written by a pious young poet, who lately died at Cambridge of a consumption, in the 21st year of his age. The first stanza I would address to the parents and relatives, and hope they will adopt it on this solemn occasion.

Come! disappointment, come!
Tho’ from hope’s summit hurl’d,
Still, rigid nurse, thou art forgiven
For thou severe wert sent from heav’n
To wean us from the world;
To turn our eye
From vanity
And point to scenes of bliss that never
die!

The other stanza I address to the partner of the deceased, under the persuasion that he will use the lines as descriptive of his own temper and condition.

Come! disappointment, come!
Thou art not stern to me,
Sad mistress, I own thy sway,
A votary sad in early day,
I bend my knee to thee,
From sun to sun
My race will run,
I only bow and say—“*My God, thy will
be done!*”

“*The Lord gave, and the Lord hath
taken away, blessed be the name of the
Lord.*”

* H. Kirke White,

Rev. T. Baron.

H. Moyes, M. D.

1807, November. Died, at Cottenham, near Cambridge, the REV. THOMAS BARON, aged 64. He was a native of Burwell, in Cambridgeshire. He was religious in early life, and joined himself, when young, to the independent church at Burwell, then under the pastoral care of Mr. Joseph Maulden, author of several single sermons, and of one (if the writer of this does not mistake) against the practice of inoculation for the small-pox. In this church Mr. Baron was observed by some of the members to have "gifts for the ministry." His gifts were tried in the usual manner, that is, by his delivering an exercise before the members only of the church, the communicants, with closed doors. The result of this trial was that Mr. B. was believed by the church to have gifts, and promising ones, but by his pastor to have none at all. There were not wanting those that imputed Mr. Maulden's decision to a mean jealousy of the young preacher, who certainly refuted practically his opinion, for, joining the neighbouring independent church of Isleham, also in Cambridgeshire, under the charge of Mr. Lambert, where his "gifts" were more properly appreciated, he came forth full of vigour and popularity. He came out about the same time as Mr. Andrew Fuller, of Kettering, with whom he was acquainted, and whose voice and manner he caught in no small degree, if he did not possess them naturally. Soon after becoming a preacher, he became a Baptist, adopting a persuasion which often takes possession of young and ardent minds, and which generally lasts longer than any other persuasion of the mind. Without any other training than preaching amongst Christian friends, and without any other qualification than a knowledge of the bible, Mr. Baron was invited to preach on probation, before the Baptist church at Cottenham. He was approved, elected, and ordained. His ordination is rendered memorable by the circumstance of Robert Robinson delivering the charge to the people. Robinson was in high spirits and complete self-possession, and made so powerful a defence, and gave so beautiful a picture of Christian liberty that the principle of non-conformity was then, if not before, deeply rooted in Cottenham and the neighbourhood, where it has ever since been growing. Mr. Ba-

ron resided among the same people to the day of his death, never once entertaining the wish of "changing his place," during a period of twenty-eight years. His temper was affectionate, and his manners conciliating; hence he was beloved by his congregation, especially by the younger part of them. Harmony generally prevailed amongst this little society of villagers; though in latter years the pernicious Antinomian principles of William Huntington (better known before he was a Father by the name of Will Hunt) had withdrawn some from the paths of virtue: which to Mr. B. was a great affliction, for he was a good man and an encourager of goodness. Mr. B. did not possess great but useful talents. His knowledge was limited, but he was not ignorant of religion. He lamented often the want of education, and always recommended it to parents to teach their children all that they would learn and could be taught. He was accustomed to say that "he would sell his shirt from his back to give his children education." To his strong and frequent remarks on this subject the writer of this notice owes some of the advantages which he enjoyed in early life. It was a further merit of Mr. B.'s that he was an encourager of young men in religion, and of young preachers. The second time this writer ever spoke in public was at Mr. B.'s earnest instance in the meeting-house at Cottenham. Mr. B.'s sentiments were strictly Calvinistic, but it was not in his nature to be a bigot. All his associations of mind were in favour of Calvinism, which with him was the belief of good people, people enlightened by divine grace. His constitution was for some time breaking up previous to his death, and the death of his son a few years ago, and latterly of his wife had a great and, as appears, a fatal effect upon his health and spirits.

Dec. 10. after a short indisposition at Doncaster, where he was delivering a course of lectures on Natural Philosophy, HENRY MOYES, M. D. of Edinburgh, aged 57. This gentleman, blind from his childhood, was one of several witnesses in modern times to the goodness of Divine Providence, in compensating a grievous bodily privation by great mental endowments: thus, as the poet expresses it,

W. Westall. Mary Sargeant. Eleanor Jones. Mrs. Holland. Joshua Willis.

Mercy, encouraging thought,
Gives e'en to affliction a grace,
And reconciles man to his lot.

The following account of Dr. Moyes is extracted from a paper on blindness, by his friend Mr. Bew, in the "Memoirs of the Literary and Philosophical Society of Manchester," where Dr. M. resided in 1782.

"He lost his sight by the small-pox in his early infancy, and never recollected to have seen, though he traced in his memory some confused ideas of the solar system. Brought up in a family devoted to learning, and ardent in his own application, he made rapid advances, not only acquiring the fundamental principles of mechanics, music, and the languages, but likewise an acute and general knowledge of geometry, optics, algebra, astronomy, chemistry, and in short, of most of the branches of the Newtonian philosophy. Mechanical exercises were the favourite employments of his infant years. At a very early age he made himself acquainted with the use of edged tools so perfectly, that he was able to make little windmills, and even constructed a loom with his own hands, which still shew the cicatrices of wounds he received in the execution of these juvenile exploits. He was a striking instance of the power the mind possesses of finding resources under the most rigorous calamities. Though involved in 'ever-during darkness,' and excluded from the charming views of silent or animated nature; though dependent on an undertaking for the means of his subsistence, the success of which was very precarious; though destitute of other support than his genius, Dr. M. was generally cheerful and apparently happy."

Died at TROWBRIDGE, WILTS. the following persons.

1st, On December 13, 1807, WILLIAM WESTALL, aged 61, a pew-opener at the General Baptist Meeting. His death was very sudden; being engaged in cleaning the meeting-house late on Saturday night, (Dec. 12.) he fell down in a fit, was carried home almost senseless, and expired early next morning, leaving behind him the character of a worthy Christian.

2d, On January 16, 1808. MARY SARGEANT, aged 84, widow of Samuel Sargeant, formerly a respectable

builder, and for many years clerk at the aforesaid General Baptist Meeting. Her infirmity and long affliction had rendered her for some years incapable of attending public worship.

3d, On February 4, 1808, after a long and painful illness, which she bore with wonderful patience and resignation, ELEANOR JONES, aged 9 years and five months, daughter of Daniel Jones, pastor at the same General Baptist Meeting. With respect to progress in learning and delight in religion, she was equalled by very few of her age, and such was her aptness to commit things to memory, that she could repeat hymns, sacred poems, &c. to the astonishment of all who heard her. In her affliction she was so free from the fear of death, that it was always her wish to depart and be at rest.

D. J. Saturday, Dec. 13, at Ormskirk, Mrs. HOLLAND, relict of the late Rev. Henry Holland. Those who knew her not may read the record with little attention or concern, but her acquaintance, relations, and friends will immediately recollect her pleasing and courteous manners; her willingness to serve and oblige; her faithful assiduity in superintending female education; her inoffensive conduct during a life of more than 70 years; her readiness to sacrifice her own ease and comfort for the benefit of the sick and the afflicted, and the tranquil composure of a pious Christian, who went about doing good. After a paralytic stroke she lingered for a week without much pain, and then died as placidly as she had lived.

Liverpool Chronicle.

Feb. 4, JOSHUA WILLIS of Raydon, in Suffolk. Early in the morning he got up from his bed, left his shirt with his other clothes in his bed-room, and walked naked to a sign-post, on the road leading from Raydon to Stoke, and was found hanging by his arms on the said post. On being taken into the next house, he died, from the inclemency of the weather, and from his having in a fit of frenzy beaten and bruised himself upon and against the sign-post. It appeared that he belonged to a society of FANATICS, and that he had for some days before been insane and almost distracted; that his mind was loaded concerning a future state, and that he wished to die on the sign post, *as our Saviour did on the cross.*

Times.

January 10th, at his house at Painswick, in Gloucestershire, the Rev. CORNELIUS WINTER, aged 65, who had been minister of a dissenting congregation in that town for nearly 20 years: a man whose memory will live in the hearts of all that knew him, and whose piety and benevolence were not only

commensurate with his days, but in their effects and consequences will long survive him.—The Rev. Mr. Jay, of Bath, has announced his intention of drawing up his life, and requests rather oddly, from the religious public, the communication of anecdotes and letters of the deceased.

INTELLIGENCE.

DECLARATION OF UNITARIANISM BY THE REV. JAMES LYONS,
LATE PASTOR OF A CALVINIST BAPTIST CHURCH, AT HULL.

THE REV. JAMES LYONS, late minister of the Baptist Church in George Street, Hull, having changed his views of religious truth, and adopted Unitarian sentiments, made a communication to that effect to one of the deacons of that church, on Friday, December 4th, 1807, requesting him to inform his brethren respecting it; and stating that if it were agreeable to their wishes, he would explain the reasons of this change in public, but if not he would continue with them a few months, or until they could procure another minister, and during that time, would engage to avoid controversy in the pulpit, and preach on those subjects respecting which they were all of the same opinion. Such however was their dissatisfaction on receiving this intelligence, that he, the next morning, received a letter from the before-mentioned deacon, stating that he had mentioned the circumstance to the leading persons in the congregation, and that it was their wish that Mr. Lyons should take leave of the people on the day following in the afternoon. With this request he complied, and preached his farewell sermon to them from John v. 39. "Search the Scriptures," &c. After strenuously exhorting them to cultivate a spirit of Christian inquiry, at the close of the discourse he particularly addressed himself to the church, and stated that about two years previous to that time he had read some of the writings of Mr. Wright of Woburn, and mentioned particularly that writer's Essay on the Unity and Supremacy of the one God and Father, and his Antisatisfactionist. He represented that the forcible appeals to the scrip-

tures, and the clear and conclusive reasonings of Mr. Wright in these publications, convinced him of the necessity of more closely examining, and of investigating with severer scrutiny than he had ever before done, several of his religious opinions. He stated that he had read every thing that he could have access to, in that time, on both sides of the trinitarian controversy; but while he acknowledged himself greatly indebted to the writings of Mr. Wright, in the first instance, and afterwards to those of Dr. Priestley, Mr. Lindsey, Mr. Belsham, and several others, he had endeavoured conscientiously to form his opinions according to the obvious sense of the word of God. For this purpose, he said, he had read the New Testament through several times, examining with much attention the passages which are usually cited on both sides of the question: the result of all this, he solemnly declared, was a full conviction that the doctrines of the trinity, of the equality of Jesus Christ, with the Father, and of a vicarious sacrifice by his death for the sins of men, are not only without any foundation in the scriptures, but ought to be ranked among the grossest corruptions of christianity. Having stated his belief of the divine unity and infinite supremacy of God the Father, and his views of the mission of Jesus Christ, whom he considered as the son and servant of the living God, and expressed his firm persuasion that the salvation and eternal happiness of men, are to be ascribed to the unpurchased mercy and goodness of the Father of the universe, he concluded by stating that the friendship which he had experienced from

many of the members of the church, had made a deep impression on his heart, which neither time nor distance could efface; and that he would endeavour to forget, as he fully forgave, every instance of unkind or unfriendly treatment, which he might have received from any of them, and exhorted them to be at peace among themselves, to treat his successor, whoever he might be, with respectful and affectionate attention, and to cultivate a spirit of liberality towards their fellow Christians of other denominations. When Mr. Lyons mentioned that the important connection which had subsisted between them, and him, for ten years past, was dissolved, he, the congregation, and especially the younger part of it, were evidently

very deeply affected. We are informed Mr. Lyons intends to publish his farewell sermon.

W.

[To this perspicuous and interesting statement, which has been lying by us some time, we are happy to add that Mr. Lyons is now pursuing a *missionary tour in Scotland*, at the request of the Committee of the UNITARIAN FUND. He is also engaged to preach the *Annual Sermon* in behalf of the UNITARIAN FUND, on the Wednesday of Whitsun week, which will fall this year on the 8th of June.—Mr. Lyons's FAREWELL DISCOURSE, above alluded to, is in the press, and will probably have been published before this notice comes before the reader: to be sold by Mr. Eaton, 187, High Holborn. EDITOR.]

MR. DAVY'S NEW DISCOVERY IN CHEMISTRY.

[A scientific friend has favoured us with the following interesting paper, containing the introductory part of Mr. Diddin's Lecture at the Royal Institution, London, on Wednesday, January 13th. It gives a full and correct account of Mr. Davy's late discovery in Chemistry. For this discovery it will be remembered that the National Institute of France adjudged to Mr. Davy the premium of 1,000 livres, which the Emperor Napoleon had promised to the best memoir on Galvanism, within a given period. This scientific honour some of our wise and patriotic public prints have advised Mr. Davy to hurl back on Gaul with disdain. ED.]

"Before I solicit your attention to the opening of those lectures, which I shall have the honour of delivering in the course of the season, permit me to trespass upon it for a few minutes, by stating the peculiar circumstances under which this Institution is now again opened; and how it comes to pass that it has fallen to me, rather than to a more deserving lecturer, to be the first to address you.

"The managers of this Institution have requested me to impart to you that intelligence, which no one, who is alive to the best feelings of human nature, can hear without the mixed emotions of sorrow and delight.

"Mr. Davy, whose frequent and powerful addresses from this place, supported by his ingenious experiments,

have been so long and so well known to you, has, for these last five weeks, been struggling between life and death. The effects of those experiments recently made in illustration of his late splendid discovery, added to consequent bodily weakness, brought on a fever so violent, as to threaten the extinction of life. Over him it might emphatically be said, in the language of our immortal Milton, that

—Death his dart
Shook, but delayed to strike.

If it had pleased Providence to deprive the world of all *further* benefit from his original talents and intense application, there has certainly been sufficient *already* effected by him, to entitle him to be classed among the brightest scientific luminaries of his country. That this may not appear to be unfounded eulogium, I shall proceed, at the particular request of the Managers to give you an outline of the splendid discovery just alluded to—and I do it with the greater pleasure, as that outline has been drawn in a very masterly manner, by a gentleman, of all others, perhaps, the best qualified to do it effectually.

"In the course of the last 25 or 30 years, the SCIENCE OF CHEMISTRY has undergone great changes, and has been astonishingly augmented by various important discoveries; amongst which, the most remarkable have been the decomposition and recombination of Water and of Nitric Acid, discovered by Mr.

Cavendish; and the consequent knowledge of the nature of Metallic *Calces* (now called *Oxides*) with that of Acids in general.

"But although the two fixed *Alkalies* called *Soda* and *Potash*, were attacked by the most eminent Chemists, with every known Chemical Agent, and by every method which the improved state of the Science could suggest, not the smallest effect could be produced on them; so that the nature of these two common substances remained totally unascertained, and became a grand desideratum of Chemical Science.

"When however Mr. Volta had communicated to the Royal Society his great discovery of the *Galvanic Pile*, and when this had been modified into the more convenient form of *Troughs*, by Mr. Cruickshank, of Woolwich, the *Electro-Galvanic* power was found by various philosophers, to produce surprising effects when applied to different substances; and Mr. Davy in particular distinguished himself in these researches, and made a number of valuable experiments and observations; some of the more remarkable of which he communicated to the Royal Society, in the *Bakerian Lecture*, read in November, 1806.

"Mr. Davy conceived, however, from what he had then accomplished, that much more might be done; and with equal skill and perseverance, he performed a new series of experiments, in the course of which, by various means, he again tried the effects of the powerful *Galvanic Batteries* belonging to the Laboratory of the Royal Institution, and particularly directed his attention to the two fixed *Alkalies*, (*Soda* and *Potash*) with the view of effecting their decomposition, and of ascertaining the nature of them, by means of that powerful agent, *Galvanism*.

"This great discovery he at length effected; and to the high gratification of all men of Science, he proved that *soda* and *potash* are compound bodies, each consisting of a peculiar metal, which has so great a tendency to combine with oxygen, that no agent but *galvanism* can separate them. The two metals therefore, of *soda* and *potash*, have always hitherto been presented to

us in this state of combination with oxygen forming the two *alkalies*.

"But some of the primitive earths, (as they are called) such as *Barytes*, and *Strontites*, have many *alkaline* properties; which induced Mr. Davy to subject them to similar experiments; and in like manner he discovered that these consisted of metallic bases, united to oxygen, forming compound bodies analogous to the two fixed *alkalies*.

"These may justly be placed amongst the most brilliant and valuable discoveries, which have ever been made in chemistry; for a great chasm in the chemical system has been filled up; a blaze of light has been diffused over that part which before was utterly dark; and new views have been opened, so numerous and interesting, that the more any man who is versed in chemistry, reflects on them, the more he finds to admire, and to heighten his expectation of future important results.

"Mr. Davy's name, in consequence of these discoveries, will be always recorded in the annals of science amongst those of the most illustrious philosophers of his time. His country with reason will be proud of him; and it is no small honour to the Royal Institution, that these great discoveries have been made within its walls; in that laboratory, and by those instruments, which, from the zeal of promoting useful knowledge, have with so much propriety been placed at the disposal, and for the use, of its most excellent professor of chemistry."

"This recital will be sufficient to convince those who hear it, of the celebrity which the author of such a discovery has a right to attach to himself; and yet no one, I am confident, has less inclination to challenge it. To us, and to every enlightened Englishman, it will be a matter of just congratulation, that the country, which has produced the two *BACONS*, and *BOYLE*, has, in these days, shown itself worthy of its former renown, by the labours of *CAVENDISH* and *DAVY*.

"The illness of the latter, severe as it has been, is now, however beginning to abate, and we may reasonably hope, from present appearances, at least, that the period of convalescence is not very remote."

THE JEWS.

Continued from page 117.

"A member said, 'We shall always hear the Rabbies with pleasure; but their opinion must not have more authority than that of the other members.'—Another added, that a commission having been named to prepare the answers, and this commission presenting them afterwards to the assembly, every member was at liberty to deliver his sentiments, and that, consequently, in the deliberations, one vote could not have more weight than another.—A Rabbi said, that, whenever his fellow-doctors delivered an opinion, they should adduce proofs to support it; and consequently that the assembly should not admit contrary opinions, unless supported by arguments which should refute theirs.—Several members spake in support of the answer proposed by the commission, and at the same time approved the principles laid down by the last speaker.—A Rabbi said, that marriage is a religious act, and that the persons united in wedlock, must be of the same religion.—A member stated that it did not appear to him, that this necessary condition is expressed in any law. 'The difference of religion,' says he, 'certainly makes those unions more difficult, but they cannot be considered as forbidden on that account; it will be sufficient to point out these obstacles in the answer.'—Another observed that, since no law forbade that kind of marriages, they must be lawful.—A member said that the first precept of the law is *increase and multiply*; that in the sacred writings he finds no religious ceremonies relative to marriage; that some, indeed, are prescribed in the Talmud, but only to enliven the festivity of the day, and make it more agreeable to the married couple, to their parents, and to their friends.—A Rabbi thought that marriages with Christians were forbidden. He requested the assembly to consider that when Moses forbade those unions with the proscribed nations, he gave, as the motive of this prohibition, the fear and apprehension lest, by the seduction of women, men should be led astray from the law of the God in whose name he spoke; that, consequently, the probability of seduction still existing in unions with other nations, the prohibition still existed likewise.—Another member spake on

the same side of the question; he begged of the assembly not to hurry the decision, but to give time to the deputies to weigh the question maturely; he proposed to adjourn the deliberation to the following day.—Another began by reading the four first verses of the 7th chapter of Deuteronomy; then he said, 'Why should we apply to Christians the prohibition contained in these verses? Are we commissioned to destroy them? not to give them any quarter? Do they not worship the same God we adore? Surely if God were to send us a second Moses, far from tracing a line of separation between us, he would tell us—'Love the Christians; cherish them as your brethren; unite with them; consider them as children of the same family. You all acknowledge that they are no idolaters; that they worship, as you do, the Creator of heaven and earth; that they are your brethren and your benefactors.' What more is necessary to make marriages lawful between Jews and Christians? Will you say that the present Rabbies do not consider them as such? The answer framed by the commission contains this declaration, —Great stress has been laid on the domestic inconveniences which would result from such marriages; but has a word been said of the great political advantages they would produce? If both should be put to the scale, could the superiority of the last be doubted? Certainly not: we must, then, adopt the answer proposed by the commission, which contains the whole truth.'—This opinion was strongly supported by many members.—A Rabbi answered that truth must be told, let the consequences be what they may. He declared, as his opinion, that marriages with Christians are not lawful.—A member said that it would be a difficult matter to come to a resolution, if the question be not regularly proposed. He demanded that the President should put the first part of it to the vote.—Several Members demanded the priority for the answer of the Rabbies, others for that of the commission.—[Some tumult took place.]—A member proposed to adjourn the discussion.—Another proposed, on the contrary, that the debate should be closed, and that the assembly should proceed to a division.—Another insisted

that the assembly could not rise till the question was decided.—Another proposed to suspend the discussion; to call the Rabbies to the table, in order to unite the two answers into one, in such a manner, as to conciliate the principles advanced on both sides of the question.—This proposition was adopted; the President suspended the discussion, and prepared a new answer with the assistance of the Rabbies and the members of the commission.—After a lapse of three-quarters of an hour, the President announced that the discussion was resumed; he read the new answer to the third question. M. Lyon Marx translated it verbally into German. The question was called for on every side. The President put the new answer to the vote, and it was adopted almost unanimously. The President then called for the reading of a declaration which he thought should be affixed to the answers: the assembly approved it by acclamation, and with shouts of *Long live the Emperor!* This declaration was translated into German by M. Lyon Marx."

"Declaration adopted by the Assembly.

"Resolved, by the French deputies professing the religion of Moses, that the

following Declaration shall precede the answers returned to the questions proposed by the Commissioners of His Imperial and Royal Majesty.

"The assembly, impressed with a deep sense of gratitude, love, respect, and admiration, for the sacred person of his Imperial and Royal Majesty, declares, in the name of all Frenchmen professing the religion of Moses, that they are fully determined to prove worthy of the favours His Majesty intends for them, by scrupulously conforming to his paternal intentions; that their religion makes it their duty to consider the law of the prince as the supreme law in civil and political matters; that, consequently, should their religious code, or its various interpretations, contain civil or political commands, at variance with those of the French code, those commands would, of course, cease to influence and govern them, since they must, above all, acknowledge and obey the laws of the prince.

"That, in consequence of this principle, the Jews have at all times considered it their duty to obey the laws of the state, and that since the revolution, they like all Frenchmen, have acknowledged no others." (*To be continued.*)

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN MARCH, 1808†.

The Right and Duty of a Faithful and Fearless Examination of the Scriptures: asserted in a Sermon, Preached at the Calvinist Baptist Chapel, George Street, Hull, on the Resignation of the Pastoral Office in that place, occasioned by the author's embracing the Unitarian Doctrine. By James Lyons. 8vo. 1s. 6d.

An Unitarian Christian Minister's Plea, for adherence to the Church of England: including a narrative of the unsuccessful fate of the celebrated clerical Parliamentary Petition and Bill; with the proposal of a Plan of Church Reform, on a Scriptural Basis. By Francis Stone, M. A. F. S. A. 8vo. 1s. 6d.

A Brief Statement of certain Public Transactions that have lately taken place relative to a Church of God, de-

nominated, Free-Thinking Christians, to distinguish them from the Un-Thinking Christians of the present day. 12mo. gratis.

A Letter to the People of England on Petitioning the Throne for the Restoration of Peace. By the Rev. R. Warner of Bath. 1s.

Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in that University and King's College of Aberdeen. By Gilbert Gerald, D. D. Professor of Divinity. 8vo. 10s. 6d.

A Summary View of the Rights and Claims of the Roman Catholics in Ireland, being a Republication of the Eighth Article of the Edinburgh Review, for October, 1807. 8vo. 1s.

† The List of FAST DAY SERMONS, will be published (complete) in our next.

The Eighth, Ninth, and last Letters, on the subject of the Catholics, to my brother Abraham who lives in the Country. By Peter Plymley, Esq. 8vo. 2s. 6d.

Plan, Rules and Catalogue of a Library for Young Persons; with observations on some of the principal branches of Science and Literature, and occasional Remarks on the Books selected; published with a view to assist in the formation of similar Institutions, and to aid the young in their choice of objects of Mental Pursuit. By Lant Carpenter, LL. D. 1s. 6d.

The Mysterious Language of St. Paul, in his Description of the Man of Sin, proved from the Gospel History, to relate not to the Church of Rome, but to the times in which it was written, with some Remarks on Sir H. M. Wellwood's Sermons on Matt. xxiv. 14. By W. Nisbett, M. A.

A Letter to the Governors, Legislators, and Proprietors of Plantations in the British West India Islands. By Beilby Porteus D. D. Bishop of London. 8vo. 2s.

A Sequel to "Religious Union, perfective of Civil Union." By the Rev. R. Shepherd, D. D. Archdeacon of Bedford, Author of that work. 2s.

The Churchman. By the Rev. G. Stephenson, M. A. Vicar of Kelloe, Curate of Bishop Wearmouth, &c. 1s.

A Sermon, occasioned by the much lamented Death of that truly excellent Minister of Christ, the Rev. C. Winter, of Painswick, Gloucestershire. By T. Golding. 1s.

A Sermon on the same occasion, preached at the Interment. By W. Bishop of Gloucester. 1s.

The Remarkable Prophecies of the Holy Maid of Orleans, concerning the spread of the Gospel and the Reign of Peace. 8d.

The African Stranger, a Sermon preached Jan. 17, 1808, at London Wall, for the Benefit of the African and Asiatic Society. By R. Young, D. D. 1s.

Monuments of Sparing Mercy, a Narrative of the Loss of the Brig Ann of Newcastle, on the coast of Greenland. By W. Ross. 6d.

Essays on the First Principles of Christianity.—On the proper Method of establishing sound Doctrine from the sacred Oracles, and on the different senses of Scriptural terms. By the Rev. J. Smith, Dundee. 9s.

Sermons occasioned by the sudden Death of the Rev. P. Thomson, Leeds, to which is prefixed a Memoir of his Life, by his brother, the Rev. A. Thomson, Coldstream. 3s. 6d.

A Reply to the Rev. W. Bennet's Remarks on the Rev. Dr. Williams's Hypothesis, respecting the origin of Moral Evil. By J. Gilbert. 3s. 6d.

Strictures on the origin of Moral Evil, in which the Hypothesis, of the Rev. Dr. Williams is investigated. By William Parry. 2s. 6d.

Studies, Sacred and Philosophic; adapted to the Temple of Truth, 8vo. 9s.

An illustration of the General Evidence of Christ's Resurrection. By George Cook, A. M. 8vo. 7s.

A Letter to a Barrister, in Answer to "Hints on Evangelical Preaching." By R. Hawker, D. D. 1s. 6d.

The Sufficiency of the Spirit's Teaching without Human Learning; or, a Treatise tending to prove Human Learning to be no help to the Spiritual Understanding of the word of God. By Samuel How, vulgarly called Cobler How. 1s. 6d.

Two Letters, addressed to the Rev. J. Trotter, D. D. and the Rev. W. Nicol, accompanied with a plain statement of Facts relative to the late Proceedings which have agitated the congregation of the Scots Church in Swallow-street, Piccadilly. By William Campbell, lately a member. 1s.

The Miscellaneous Works of Mr. James Meickle, late Surgeon in Carnwath; containing all his remaining pieces in prose intended for publication. 4s.

The Christian Monitor for the Last Days, or, a Caution to the professedly Religious against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals, By John Owen, M. A. Curate of Fulham. 2nd. Edit. 6s.

Candid Thoughts, respectfully submitted to the Proprietors of East India Stock, occasioned by Mr. Twining's Letter. Folio, pp. 4. gratis.

A Statement of the Committee of the Baptist Missionary Society. 8vo. pp. 24. gratis.

The Dangers of British India from French Invasion and Missionary Establishments. By a late Resident at Bhaugulpore. 3s.

Review of Mr. Twining's Letter, and of Major Scott Waring's two Pamphlets. Extracted from the Christian Observer. 1s.

RELIGIOUS NOTICES.

The annual meeting of the LONDON UNITARIAN BOOK SOCIETY, will be holden on Wednesday, April 20th, at the City of London Tavern, Bishopsgate-street. The chair will be taken for business, at half past three o'clock, and dinner will be on table at half past four o'clock. Tickets 10s. 6d. each; 10 to be had of Ebenezer Johnston, Esq. Treasurer, Bishopsgate-street; or of Rev. J. Joyce, Secretary, Gloucester-place, Camden-town.

A sermon was lately preached at Sheffield by the Rev. Dr. PHILLIPS, for the benefit of the YORK ACADEMY, after which a collection was made, which amounted to twenty pounds.

The Rev. THEOPHILUS BROWNE has removed from Warminster to assist Mr. WELLBELOVED in the York Academy. Mr. Browne is succeeded at Warminster by the Rev. Mr. ROBERTS, from Cirencester, who was some time under the late Mr. KENRICK, of Exeter; Mr. Roberts's place at Cirencester is taken by the Rev. Mr. HOLT of Hoxton.

LITERARY NOTICES.

HEBREW LITERATURE.—Mr. L. Cohen has in the press, a splendid edition of a Controversial work, entitled "Sacred Truths," addressed to the children of Israel residing in the British empire; containing, Strictures on "The New Sanhedrim, and Causes, and Consequences, of the French emperor's conduct towards the Jews, &c. &c." written by W. Hamilton Reid, tending to shew that the Jews can gain nothing by altering their present belief, proving the local restoration to the land of promise, and clearly demonstrating, that Buona-

parte is not the man, the promised Messiah. Mr. Cohen, who is an ingenious mechanist, and resides in the West of England, is patronised by his grace the duke of Bedford, lord Clifford, viscount Courteney, earl Mount Edgcumbe, and several other noblemen.

Mr. S. Bennet, a native of Poland, an artist, and member of the Academy of Berlin, has in the press, written in the English language, a Theological and Critical Reply to a Letter to the Hebrew nation, by——Craufurd, Esq.—In this work, which evinces considerable reading, and an intimate knowledge of the original Hebrew, corrected translations of the 53d. chapter of Isaiah, several of the Psalms, and Daniel ix. 26, are adduced and supported by parallel texts. The Appendix to Mr. B——'s work contains a defence of the divine Unity, against the objections of Polytheists and Trinitarians!

Griesbach.—Theological students will be gratified to hear that in the Clarendon Press, Oxford, is the following work, *Novum Testamentum Græcum, cum variantibus Lectionibus quæ Griesbachii, judicio textui recepto præferenda vel æquiparanda sunt*, 2 vol. 8vo. This work is the more valuable as the edition of Griesbach, printed abroad under the patronage of His Grace the Duke of Grafton, has been sold off some time. The Clarendon editions commonly unite the three excellencies of typographical neatness, of correctness, and of cheapness.

Mr. BELSHAM has in the press, and will speedily publish, in a small 8vo. volume, an edition of his Letters on Mr. Carpenter's Lectures, which appeared in the Monthly Repository, Vol. II.

CORRESPONDENCE.

We have received many valuable communications this month, which we should be glad to acknowledge if our limits permitted.

Mr. Carpenter's 2nd. Letter on Mr. Belsham's Remarks came too late for insertion in the present number.

In our next will be published Letter I. by a constant Reader, in answer to a modest Querist, on Popular Preaching; Mr. Palmer's Remarks upon Mr. Flower's Life of Robinson; and an Essay by a Churchman, to shew that Unitarians are dot Rational Christians.

N. B. We think it right to recommend it to our readers to complete their sets of the Monthly Repository, as some of the early numbers are nearly all sold off, and cannot be soon reprinted.

✱ The Report of the Jennerian Society, referred to p. 142, is excluded for want of room.